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॥ श्रीः ॥

ईशावास्य तलवकार काठकोपनिषदः

ISHAVASYA TALAVAKARA KATHAKA UPANISHADS

With English Translation and Notes according to

SRI MADHVACHARYA'S BHASHYA

and

SRI RAGHAVENDRATIRTHA'S KHANDARTHA

Translated by

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PUBLISHER'S NOTE

The Illustrious Sri KANCHI SUBBA RAO established Sriman Madhva Siddhantonnahini Sabha more than a century ago for propagation of Madhva Philosophy. Sriman Madhva Siddhantonnahini Sabha has been rendering yeoman service to the Community, Madhvas in particular, and Publication of books on Dvaita Philosophy for the benefit of Public, Madhvas in particular, is one of the avowed objects of the Sabha. It gives me great pleasure to place in the hands of the Readers this small book containing the THREE UPANISHADS viz., Ishāvāsya, Talavakāra (Kena) and Kāthaka with English translation according to Sri Madhvacharya's Bhashya.

UPANISHAD translations according to other Bhashyas are available in good numbers. However, no translation in English according to Sri Madhvacharya's Bhashya appears to have been made available to Public. This sometimes forces even the followers of Dvaita faith, who do not know Sanskrit, and who desire to know the teachings of Upanishads, to go to the translations according to other Bhashyas. It was therefore, felt that English translations of Upanishads according to Sri Madhvacharya's Bhashya be published. We requested Prof. K. T. Pandurangi, our Dharmadhikari to translate for the benefit of the

followers of Dvaita Siddhanta. Accordingly he was good enough to translate the three Upanishads and we are happy to publish the same. We propose to publish the translations of other Upanishads also in due course.

This is the 10th in the Series of our publications and we hope to publish more such publications with the encouragement given by the readers. We hope this book will be useful not only to the followers of Dvaita faith but even for those who are interested in a comparative study of Philosophy and Religion

We are grateful to Prof. K. T. Pandurangi for undertaking this work in the midst of his very busy schedule of academic work. We thank the Management of Prabha Printing House, Bangalore, for neat printing and good get up.

May Lord Hari Vayu grace us to render more and more service in the field of Dvaita Vedanta

"*Sri Krishnarpanamasthu.*"

S. A. N. RANGANATHACHAR
Hony. Secretary
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28th December 1985.
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INTRODUCTION

I am happy to place this English translation of three Upanishads viz., Īshāvāsya, Talavakāra and Kāthaka in the hands of the readers. A number of English translations of Upanishads by European and Indian Scholars have appeared during 19th and 20th centuries. Most of these broadly follow Sri Sankaracharya's Bhashya. At this distance of time it is very difficult for one to arrive at the purport of Upanishads without the proper aid of some Bhashya tradition. Therefore, most of the modern scholars, though some claim to have translated Upanishads by a direct understanding, follow Sri Sankaracharya's Bhashya diluting it here and there to suit the literal translation and to make it acceptable to general readers. In this process, the deeper significance and doctrinal implications of many expressions, phrases and statements are missed. The total purport, taking into account the upakrama, upasamhara etc canons of intepretation is also missed. Therefore, it is better to study the Upanishads following the tradition of a Bhashya, if possible the three Bhashya traditions of Sri Madhva, Sri Ramanuja and Sri Sankara, instead of a mere literal or free translation by which one will miss the depth of the Upanishadic teachings. Keeping this in view, this translation according to Sri Madhvacharya's Bhashya is prepared. Long back (in 1912) Dr. Sirisha

Chandra Basu had translated the Upanishads according to Sri Madhvacharya's Bhashya. However, his work is out of stock for many years.

While preparing this translation two types of readers are kept in mind.

1. Those who do not have any grounding in Sanskrit or Vedantic terminology but would like to know the purport of Upanishads according to Sri Madhvacharya's Bhashya through an English translation.

2. Those who have some grounding in Sanskrit and Vedantic terminology and would like to have Bhashya and Khandartha explanations for ready reference to know the significance of key expressions and key phrases of the Upanishads more deeply. The Text and Translation are meant for the first group, while the explanatory notes and reference passages drawn from Bhashya and Khandartha for the second. The first group may skip over the notes and reference passages if they feel it a little heavy. The second group will have the benefit of reference passages and explanations drawn from Bhashya and Khandartha readily available here. However, no translation can be a substitute for directly learning from an appropriate teacher. It can be only a supplement to the process of learning. Scholars who are interested in a comparative study with other Bhashyas will find these reference passages useful.

I am grateful to Sri H. S. Krishnaswamy Rao, President of Sriman Madhva Siddhantonnahini Sabha, Sri S. A. N. Ranganathachar, Hony. Secretary and other authorities of Sabha for giving me this opportunity to translate these Upanishads and render my service to the cause of Vedanta studies. I am also thankful to Sri D. S. Krishnachar for neat printing and good get up.

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K. T. PANDURANGI

ABBREVIATIONS

M. B.	Sri Madhvacharya's Bhashya
R. K.	Sri Raghavendratirtha's Khandartha
R. T.	Sri Raghunathatirtha's Tippani
V. T.	Sri Vedeshatirtha's Tippani
S. B.	Sri Sankaracharya's Bhashya

न माधवसमो देवो
न च मध्वसमो गुरुः ।
न तद्वाक्यसमं शास्त्रं
न च तत्सदृशः पुमान् ॥

ईशावास्योपनिषत्

This Upanishad belongs to Vajasaneyi Samhita of Sukla Yajurveda. It derives its name i.e., *ISĀVĀSYA* from the opening word of the Text which embodies the central teaching of this Upanishad viz. God is all-pervading, all ruling, independent and Supreme. A few verses of this Upanishad occur in Brihadaranya Upanishad also. A gist of the teachings of this Upanishad and the background of the revelation of these Mantras to Svāyambhuva Manu is given in Bhagavata (VIII-1) and Brahmanda Purana.

For this Upanishad Svāyambhuva Manu is the sage. Lord Hari in his form as Yajna is the deity. Anustup etc., are the chandas i.e., metres.

THE SUPREME RULER DWELLS IN ALL

ईशावास्यमिदं सर्वं यत् किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्यस्विद्धनम् ॥ १ ॥

This whole world is pervaded by the supreme ruler. This world is located in Prakriti the primordial matter (which in its turn is dependent upon the supreme ruler).

Hence, be content with what is given by the Supreme God. Do not seek anything from anyone

else. (The others, not being the masters of either themselves or anything else, cannot offer you anything on their own).

Expl. (1) The compound word ईशावास्यम् has to be dissolved as ईशस्य आवास्यम् fit to be the residence of the Supreme God. It cannot function without his presence.

This world being incapable of functioning by itself is pervaded by the supreme ruler to enable it to function. Some commentators take the expression as two separate words viz. ईशा (instrumental case) and वास्यम्. This is not in agreement with आत्मावास्यम् of Bhagavata. There the two words cannot be taken as आत्मा and वास्यम्. (आत्मा is not instrumental). It has to be dissolved as आत्मनः आवास्यम्. Further, the interpretation viz. 'The world is enveloped by Brahman and not true by itself' also does not suit the context. By no stretch of imagination can the unreality of the world be introduced in this verse. The Supreme ruler pervading the world and enabling it to function is corroborated by the Sruti—तत् सृष्ट्वा तदेवानुप्राविशत्।

(2) जगती refers to प्रकृति the primordial matter. It does not refer to mere पृथिवी. The whole world cannot be located in पृथिवी. Therefore, the expression जगत्यां जगत् states that the world is located in Prakriti. This Prakriti in its turn is dependent upon the Supreme God. Hence, it goes without saying that the world is dependent upon God. This fact of Jagat being located

in Prakriti is stated to further confirm its dependence on God. The fact of Prakriti being dependent upon God is stated in the Sruti—

आकाश एव तदोतं च प्रोतं च ।

एतस्मिन्नक्षरे खलु गार्गि आकाशः ओतश्च प्रोतश्च ।

(3) तेन has to be taken twice. तेन hence, तेन by God. त्यक्तेन दत्तेन given.

Man is advised to be content with what is given by God. He is also advised not to seek anything from anyone else, since none is independent and none can bestow anything on others.

तदधीनप्रवृत्तित्वात् तदीयं सर्वमेव यत् ।

तद्दत्तेनैव भुञ्जीथाः अतो नान्यं प्रयाचयेत् ॥ (M.B.)

This advice to be content with what is given by God need not be construed as encouraging laziness or escapism, since, in the very next verse man is asked to dedicate to his duty.

This advice is intended to eschew the greed and running after inferior people to satisfy the greed. तृष्णाविच्छेद or eschewing greed is stated here as a necessary prerequisite for spiritual knowledge.

(4) The background of revelation of Iśāvāsya etc., mantras is given in Bhagavata and Brahmanda Purana as follows :—

Lord Vishnu took his incarnation by the name Yajna as the son of Ākuti the daughter of Svāyam-

bhuva Manu. This Svāyambhuva Manu praised Yajna with the hymns Iśāvāsya etc., in order to obtain liberation for himself and others who would understand the purport of these hymns. While praising with these hymns, Svāyambhuva Manu was attacked by the demons. These demons were killed by God Yajna.

स्वायंभुवः स्वदौहित्रं विष्णुं यज्ञाभिधं मनुः ।
ईशावास्यादिभिर्मन्त्रैः तुष्टावात्रहितात्मना ॥
रक्षोभिरुग्रैः सम्प्राप्तः खादितुं मोचितस्तदा ।
स्तोत्रं श्रुत्वैव यज्ञेन तान् हत्वाऽवध्यतां गतान् ॥

(Brahmanda Purana)

(5) In this first mantra two points are made :—

1. God pervades all, directs all, he is supreme and independent.
2. One should be content with what is given by God. He should not seek any favour from anyone else.

DO YOUR DUTY WITH DEDICATION TO GOD

कुर्वन्नेवेह कर्माणि जिजीविषेत् शतं समाः ।
एवं त्वयि नान्यथा इतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

One should wish to live a hundred years performing his prescribed duties (with dedication to God). Actions are not binding to a man who performs his prescribed duties with dedication to

God. Non-performance of the prescribed duties certainly leads to sin.

Expl. (1) In the previous verse detachment तृष्णाविच्छेद was stated as a pre-requisite for the knowledge of God. Here, performance of one's duties with dedication to God is mentioned as another equally important prerequisite. Activities be undertaken as worship of God, and without desiring fruits.

1. तृष्णाविच्छेदवत् स्वोचितकर्मानुष्ठानमपि ज्ञानार्थिना-मवश्यमित्याह (R.K.)
2. भगवत्पूजात्मकानि असंकल्पितफलानि स्वोचितानि कर्माणि सर्वथा कुर्यादिति यावत् (R.K.)

(2) When one performs his prescribed duties with dedication, not only these will not be binding but the previous actions and future actions also will not be binding. Such a person will be eligible for the knowledge of God.

न प्रागुत्तराणि पापानि बाधन्ते। ततश्च स ज्ञानाधिकारी भवति (R.K.)

(3) By the non-performance of prescribed duties one will miss the knowledge and liberation. This is the adverse consequence of non-performance for a person who is yet to acquire knowledge. Even for those who have already acquired knowledge and liberation, non-performance of duties like the worship of God etc., will reduce the bliss to be enjoyed.

1. अज्ञस्य कर्म लिप्येत कृष्णोपास्तिमकुर्वतः ।
ज्ञानिनोऽपि यतो ह्रासः आनन्दस्य भवेद् ध्रुवम् ॥
(M.B.)

2. अत्र अज्ञस्य लेपो ज्ञानमोक्षप्रच्युतिरूपः । ज्ञानिनः आनन्दह्रासः । ह्रासो नाम अनभिव्यक्तिः । आनन्दांशावरकत्वेन ईश्वरेच्छायाः सत्त्वात् (R.T.)

(4) This mantra makes three points:— 1. Do your prescribed duties with dedication to God and without any selfish motives. 2. Actions performed with dedication do not bind. 3. Non-performance of action does lead to sin. When it is said that actions do not bind what is meant is, these actions will not obstruct the knowledge and will not make the mind impure.

ज्ञानविघ्नकराणि न भवन्ति इति वा अन्तःकरणस्य अशुद्धिसम्पादकानि न भवन्तीति वा अर्थस्य विवक्षितत्वात् (R.T.)

ERRONEOUS KNOWLEDGE WILL LEAD TO HELL

असुर्या नाम ते लोकाः अन्धेन तमसा वृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

Those who get erroneous knowledge of God will go, after death, to such worlds that are full of deep darkness, full of misery and meant for demons.

Expl. (1) Before imparting the right knowledge from the next verse, the dangers of getting wrong knowledge are explained in this verse.

(2) असुर्याः सुष्टु रमणं सुयं तद्विरुद्धमसुयं महादुःखम् । असुर्यमेषु अस्तीति असुर्याः । महादुःखवत्त्वादसुर्याः । असुरप्राप्यत्वाद्वा असुर्याः (R. K.) — The worlds that are full of misery. The worlds that are meant for demons.

(3) आत्महनः यथावदात्मानमज्ञात्वा वैपरीत्येन जानन्तः ।

Those who have erroneous knowledge about the God. Having wrong knowledge is metaphorically stated as killing.

This wrong knowledge can be in two ways :— 1. Denying the very existence of God. 2. Worshipping him in wrong ways conceiving his nature wrongly. Both amount to slaying him.

(1) स्वरूपतिरस्कर्ता हि मुख्यहन्ता ।

(2) असदुपासकस्तु आत्मयाथात्म्यस्य तिरस्कर्ता ।
तिरस्काररूपगुणयोगात् हन्तृशब्देन उपचर्यते ॥ (R.T.)

THE SUPREME GOD IS IMMANENT AND TRANSCENDENT

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन् पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येतितिष्ठत् तस्मिन्नपो मातरिश्वा दधाति ॥४॥

God is unmoved (fearless), he is one (Supreme), faster than the mind. The deities do not reach him (they are not able to grasp him completely). However, he knows them right from the beginning. He overtakes all others who run fast. Mukhyaprana offers the deeds of all to Him.

Expl. (1) The significance of the adjectives given here is explained in the Bhashya as follows :—

अनेजन्निर्भयत्वात्तत् एकं प्राधान्यतस्तथा ।
सम्यक् ज्ञातुमशक्यत्वादगम्यं तत् सुरैरपि ॥
स्वयं तु सर्वानगमत् पूर्वमेव स्वभावतः ।
अचिन्त्यशक्तितश्चैव सर्वगत्वाच्च तत् परम् ॥
द्रवतोऽत्येति सन्तिष्ठत् ।

Through these adjectives certain important characteristics of God are conveyed :—

1. He is fearless. 2. He is Supreme. 3. Nobody can grasp him completely since he is infinite. 4. He knows all. 5. He is everywhere and has the power of overtaking others.

It should be noted here that 'unmoved' should not be taken literally as motionless, nor 'one' should be taken as without any second real object. Such literal interpretation will go against the next statements i.e., faster than mind, and the deities do not grasp him completely. Similarly, his overtaking others does not imply the unreality of others.

निर्भयत्वादेव अनेजत् अकम्पमानम् न तु निष्क्रियत्वात् । प्राधान्यत एव एकं न तु द्वितीयवस्तुरहितत्वात् । अचिन्त्यशक्तितश्च सर्वगतत्वाच्च तत् द्रवतोऽन्यानत्येतीत्युच्यते । न तु अन्यस्य कल्पितत्वात् (J.T.)

(2) आपः refers to कर्माणि the deeds. The deeds done by all are offered by Mātarisvā the Mukhyaprāna at the feet of God. This important doctrine is mentioned here. Offering at the feet of God implies the realisation of the fact that God is the real doer and man is only an instrument of God, the deeds done are the worship of God, devotion to God and obtaining his grace are the aims of all deeds. A realisation of all these implications is what constitutes samarpana—the offering at the feet of God.

समर्पणं नाम सर्वकर्मणां भगवत्कर्तृत्वेन तत्पूजात्वेन तद्भक्तिप्रसादफलकत्वेन अनुसन्धीयमानत्वम् । (R.T.)

It is Mukhyaprāna who directs us to do our deeds. That is why he offers them at the feet of God.

.... तस्मिन् कर्माण्यधान्मरुत् ।
मारुत्येव यतश्चेष्टा सर्वा तां हरयेऽर्पयेत् ॥

— ब्रह्माण्डे (M.B.)

(3) In this mantra two points are made: 1. Certain special characteristics of God are described. 2. The fact that Mukhyaprāna offers all our deeds at the feet of God is mentioned.

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्य बाह्यतः ॥ ५ ॥

Everything fears from him. He does not fear from any. He is near, and he is far. He is inside and he is outside all.

Expl. (1) तत् is an indeclinable with an ablative sense. It stands for तस्मात् from him. एजति should not be taken in the literal sense i.e. moves. It means fears. Cf. भीषास्माद् वातः पवते etc. God being independent he is not afraid of anyone else, while all others being dependent upon of him are afraid of him.

(2) God is near and far since he is all pervasive. He is inside and regulates. He is outside and provides support to all.

ततो बिभेति सर्वोऽपि न बिभेति हरिः स्वयम् ।
सर्वगत्वात् स दूरे च बाह्येऽन्तश्च समीपगः ॥

— तत्त्वसंहिता (M.B.)

(3) In this verse the fact of God being everywhere and regulating all is mentioned. His infinite nature is brought out by paradoxes.

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजिगुप्सते ॥ ६ ॥

He who knows that all sentient and non-sentient beings are in God and God is in all of them does not desire to protect himself (as he has no fear).

Expl. (1) Here सर्वाश्रयत्व and सर्वनियामकत्व of God are brought out. God is the abode of all. He is the support. He is also the regulator of all, being present in all. It is the knowledge of God's support and regulation that removes all fears. Then, one does not need any more protection.

सर्वगं परमात्मानं सर्वं च परमात्मनि ।
यः पश्येत् स भयाभावात् नात्मानं गोप्तुमिच्छति ॥
— सौकरायणश्रुति (M.B.)

It is not merely the presence of God in all that is intended to be mentioned here but his regulating them, being present in them.

भगवतः सर्वभूतगतत्वं सर्वभूतस्थितिहेतुव्यापारप्रेरकत्वेन ।
(R.T.)

(2) No identity between self and all others is intended here. The locative case suffix clearly indicates difference. अभेदार्थतायां सप्तम्यनुपपत्तिश्च । (J.T.)

यस्मिन् सर्वाणि भूतान्यात्मैवाभूद् विजानतः ।
तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ॥ ७ ॥

The God in whom all beings reside (find Support) is present in all. He who especially knows this, and also sees the oneness of God present in all these beings will have no wrong knowledge nor any sorrow.

Expl. (1) The two facts—God being the support of all and regulator of all, being present in them

mentioned in an earlier verse—are mentioned again here to bring out certain special points.

1. पूर्वोक्तानुवादेन शोकमोहाभावोपि विजानतः अत्र उच्यते ।
(M.B.)

2. पूर्वं भयाभावः फलत्वेन उक्तः अत्र पुनः शोकमोहाभावोऽपि ।
(J.T.)

In the previous verse getting rid of fear is stated as the result. Here getting rid of wrong knowledge and grief are added as results.

(3) This verse does not convey any identity between self and all other beings as contended by some commentators.

GOD CREATES THE WORLD TRULY

स पर्यगात् शुक्रमकायमव्रण-
मस्नाविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूः
याथातथ्यतोऽर्थान् व्यदधात् शाश्वतीभ्यः समाभ्यः ॥ ८ ॥

He (who gets the knowledge of God) has reached the God who is free from sorrow, has no subtle body, has no limitations (of time or attributes), has no gross body, who is the ground of all purity, and who is not affected by any sin. (Therefore, the knower of such a God will be free from wrong knowledge and grief as stated in the previous verse).

Further, God who is omniscient, who is the lord of the minds of all, who controls all, who is independent, has created the things truly through the ages.

Expl. (1) Here some important attributes of God are mentioned. The fact of God creating the things of the world truly all along the ages is also mentioned. This is intended to point out that one who knows God with these attributes will be free from wrong knowledge and grief. The correct import of the adjectives given here is beautifully brought out in the following quotation given in the Bhāshya.

शुक्रं तत् शोकराहित्यादव्रणं नित्यपूर्णतः ।
पावनत्वात् सदा शुद्धमकायं लिङ्गवर्जनात् ॥
स्थूलदेहस्य राहित्यादस्नाविरमुदाहृतम् ।
एवं भूतोपि सार्वज्ञात् कविरित्येव शब्द्यते ॥
ब्रह्मादिसर्वमनसां प्रकृतेर्मनसोपि च ।
ईशितृत्वान्मनीषी सः परिभूः सर्वतो वरः ॥
सदानन्याश्रयत्वाच्च स्वयंभूः परिकीर्तितः ।
स सत्यं जगदेतादृक् नित्यमेव प्रवाहतः ॥
अनाद्यनन्तकालेषु प्रवाहैकप्रकारतः ।
नियमेनैव ससृजे भगवान् पुरुषोत्तमः ॥ – वाराहे (M.B.)

(2) अव्रणम् -- व्रण means limitation, inadequacy, imperfection. God has no limitation either in respect of time or in respect of qualities.

अकायम् — Conveys the absence of subtle body or linga sarira.

अस्नाविरम् — Conveys the absence of gross body. Though God has no subtle or gross body, he has aprakrita sarira or transmaterial body. Therefore, there is no difficulty for creating things.

(3) In this verse there is a clear statement about the reality of the world. The world is not merely an illusion as contended by some commentators.

BOTH RIGHT KNOWLEDGE AND CENSURE OF WRONG KNOWLEDGE ARE ESSENTIAL

अन्धंतमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९ ॥

Those who meditate upon God wrongly will enter into the world of deep darkness. But those who are engaged in right knowledge only (and do not censure wrong knowledge) will, indeed, enter into deeper darkness.

Expl. (1) In the verse असुर्या नाम ते लोकाः etc., the fact of wrong knowledge leading to dark worlds was already mentioned. That is quoted in the first line of this verse to add a warning that if such wrong knowledge is not censured by those who have right knowledge, they will be failing in their responsibility and have to face the consequences.

अन्यथोपासका ये तु तमोन्धं यान्त्यसंशयम् ।
ततोऽधिकमिव व्यक्तं यान्ति तेषामनिन्दकाः ॥ (M.B.)

2. अविद्यामुपासते—यथावदाकारादन्यथाकारमुपासते । अत्र अविद्याशब्देन विद्याविरोधिमिथ्याज्ञानवाचिना तद्विषयः अन्यथाप्रकारः ग्राह्यः । (R.K.)

The word avidyā means wrong knowledge. However, here it should be taken in the sense of wrongly conceived nature of God.

(3) Those who have wrong knowledge are not aware of the necessity of censuring it. But those who have right knowledge know the adverse consequences of wrong knowledge and therefore must censure it. If they do not discharge this responsibility it is a greater failure and calls for greater punishment.

अन्यथोपासकस्य सम्यगाचार्योपदेशाभावेन अन्यथाज्ञाननिन्दनस्य कर्तव्यत्वेन अप्राप्ततया तत्त्यागिनोऽप्राप्तत्यागित्वात् । विद्यारतस्य तु सम्यगाचार्योपदेशावश्यंभावेन तत एव ब्रह्मनिर्गुणत्वादिनिन्दनस्य कर्तव्यत्वेन प्राप्तस्यापि अकरणेन प्राप्तनिष्ठाहीनत्वात् । अप्राप्तत्यागिनः प्राप्तनिष्ठाहीनो हि अधिकदोषवान् । (R.T.)

RIGHT KNOWLEDGE AND THE CENSURE OF WRONG KNOWLEDGE LEAD TO TWO DIFFERENT ASPECTS OF THE RESULT

अन्यदेवाहुर्विद्यया अन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १० ॥

They (the wise) say that the result of right knowledge is distinct and the result of the censure of wrong knowledge is distinct. Thus we have heard from the wise who taught us that (the means to liberation).

Expl. (1) In the previous verse it was stated that those who do not censure those who are engaged in the meditation in a wrong way will enter into deeper darkness. This is only an adverse consequence. Here, it is stated that the censure of wrong knowledge will lead to certain advantages also. There are two aspects of liberation viz., 1. Elimination of sorrow and ignorance. 2. Realisation of bliss. The first is achieved by the censure of wrong knowledge, while the second is achieved by the right knowledge.

ते निन्दया अयथार्थस्य दुःखज्ञानादिरूपिणः ।
दुःखज्ञानादिसन्तीर्णाः, सुखज्ञानादिरूपिणः ।
यथार्थस्य परिज्ञानात् । (M.B.)

2. विद्या—यथार्थज्ञानम्, अविद्या—अन्यथाज्ञाननिन्दा । (J.T.)

विद्यां च अविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्यया अमृतमश्नुते ॥ ११ ॥

He who has the right knowledge and censures the wrong knowledge (which lead to distinct results in liberation) will cross over ignorance sorrow etc., by censuring wrong knowledge, and attain the blissful state by the right knowledge.

Expl. (1) This is further elaboration of what was stated in the earlier mantra viz., that both right knowledge and censure of wrong knowledge assist liberation. These two serve different purposes in this respect. Censure of wrong knowledge will help to eliminate sorrow and ignorance while right knowledge will lead to bliss.

(2) The word मृत्यु should not be taken in the literal sense i.e., death. Ignorance and sorrow are metaphorically mentioned as death.

GOD IS BOTH CREATOR AND DESTROYER

अन्धंतमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥ १२ ॥

Those who meditate upon God considering that he is not the creator, will enter into deep darkness. But those who consider that he is creator only (not destroyer etc.,) will enter into deeper darkness.

Expl. (1) In the previous verse it was stated that wrong knowledge will lead to deep darkness. In this verse and the next two verses an instance of wrong knowledge and its consequences are given to illustrate the points made in the earlier three verses.

(2) असम्भूतिमुपासते—जगत्सृष्टेः कर्ता नेत्युपासते। सम्भूत्यां उ सृष्टिकर्तृत्व एव रताः। भगवान् सृष्टिकर्तैव न संहारकर्तेत्युपासते। (R.K.)

(3) One who thinks that God is not the creator is not properly instructed in sastras. But one who knows that God is the creator through the scriptures यतो वा इमानि भूतानि etc., should know that God is also the destroyer etc. His not realising this is a greater lapse.

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १३ ॥

They (the wise) say that the result of the knowledge of creatorship is distinct and the result of the knowledge of destroyership etc., is distinct. Thus we have heard from the wise who taught us that (i e., the means to liberation).

Expl. (1) In the previous mantra it was stated that non-realisation of the destroyership etc., will lead to deep darkness. Here it is said that the realisation of creatorship and destroyership lead to two distinct aspects of the result in liberation. These will be explained in the next verse.

सम्भूतिं च विनाशं च यस्तद्वेदोभयं स ह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्या अमृतमश्नुते ॥ १४ ॥

He who knows both the creatorship and destroyership of God (which knowledge leads to two distinct aspects of the result in liberation) will cross over the bondage (of body etc.,) by the

knowledge of destroyership and attain the bliss by the knowledge of creatorship.

(Here creatorship stands for all other qualities also).

Expl. (1) In the above three verses an instance of wrong knowledge i.e., absence of the knowledge of creatorship of God and the incompleteness of the right knowledge viz., knowledge of creatorship only of God are pointed out. Their consequences are also pointed out.

(2) The knowledge of creatorship should not be limited to that only. It has to cover all qualities. It is the knowledge that God possesses an infinite number of qualities that leads to bliss in liberation. The knowledge of the destroyership of God removes the bondage of body etc., and the sorrow.

.... तस्मात् सर्वगुणात्मकम् ।
सर्वकर्तारमीशेशं सर्वसंहारकारकम् ॥
यो वेद संहृतिज्ञानात् देहबन्धाद्विमुच्यते ।
सुखज्ञानादिकर्तृत्वज्ञानात्तद्व्यक्तिमाव्रजेत् ॥ (M.B.)

(3) सम्भूतिम्—सुखज्ञानादिसर्वकर्तृत्वम् (R.T.)
मृत्युम्—मृत्युकारणदेहादिबन्धम् (R.T.)

वेद-उपास्ते knowledge leading to worship and meditation.

PRAYER FOR THE VISION AND GRACE OF GOD

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १५ ॥

The face of God who possesses all auspicious qualities (and who is in Suryamandala) is covered with Suryamandala. O Pushan the infinite! Unveil it, so as to enable me, who hold him at heart, to see him.

Expl. (1) Verses 15 to 20 constitute a prayer to be offered by those who desire to get the direct vision of God and his grace to obtain liberation. In this verse the devotee appeals to God to unveil his form present in Suryamandala to him. This form is covered by the brilliance of the sun. The devotee appeals to God to unveil it so as to enable him to see it.

(2) हिरण्मयम्-ज्योतिर्मयम् brilliant like gold, पात्रं–पिबति रसान्, त्रायते जगदिति पात्रम् that which sucks the essence and protects. सत्यस्य–सद्गुणपूर्णस्य full of auspicious qualities. मुखम् stands for the whole form. पूषन्-पूर्ण, सत्यधर्माय-सत्यं भगवन्तं हृदये धारयति त्वद्ध्यानादिमते भक्ताय, अपावृणु-unveil.

(3) The full implication of this verse is explained in the Bhāshya as follows :—

पात्रं हिरण्मयं सूर्यमण्डलं समुदाहृतम् ।
विष्णोः सत्यस्य तेनैव सर्वदापिहितं मुखम् ॥
तत्तु पूर्णत्वतः पूषा विष्णुर्दर्शयति स्वयम् ।

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् ।
समूह तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि ॥ १६ ॥

O Pushan the infinite! Ekarshe—the prime knower of all things! Yama—the regulator of all! Surya—one who is to be realised by the learned! Prajapatya-one who is to be obtained by Hiranya-garbha! give me the knowledge of my true nature, extend my knowledge of the things outside. I wish to see your auspicious form (with your grace).

Expl. (1) God is present in Ekarshi, Yama etc., bearing the respective names. He bears these names as he possesses the attributes conveyed by these names. The significance of these names and the attributes conveyed by these are explained in the Bhāshya as follows:—

.... प्रधानज्ञानरूपतः ।
विष्णुरेक ऋषिर्ज्ञेयः यमो नियमनाद् हरिः ।
सूर्यः स सूरिगम्यत्वात् प्राजापत्यः प्रजापतेः ॥
विशेषेणैव गम्यत्वात् (M.B.)

(2) रश्मीन्—मदीयं स्वरूपज्ञानम्, व्यूह—विस्तारय, तेजः—बाह्यज्ञानम्, समूह—विस्तारय ।

रश्मि=stands for the knowledge of the true nature of the devotee and तेजः=stands for the knowledge of outside things.

योऽसावसौ पुरुषः सोऽहमस्मि ॥ १७ ॥

The Purusha who is present in Mukhyaprāna, is called 'aham' (as he has no inauspicious qualities) and 'asmi' (as he is to be known as ever-present).

The Purusha who is present in Pushan, Ekarshi, Yama etc., is within me also as regulator.

Expl. (1) This verse admits two meanings and conveys two important doctrines :—

1. It informs us that the God is present in Mukhyaprāna and God is called 'aham' and 'asmi' which convey that he has no inauspicious attributes and he is ever-present (first interpretation).

2. It informs us that the God who is described as present in Pushan, Ekarshi etc., in the previous verse, is present in the devotee as well. God present in all these is one (second interpretation).

(i) In the phrase योऽसौ असौ the first असौ is locative singular of the word असु which means Mukhyaprāna. एकोऽसौ शब्दः प्राणे स्थित इति (M.B.)

(ii) The meanings of the words अहम् and अस्मि are explained in the Bhāshya as– अहं चासावहेयतः अस्मि नित्यास्तितामानात् (M.B.). (first interpretation)

(iii) यद्वा असौ असौ इति द्वयमपि प्रथमान्तमेव । यः असौ असौ पुरुषः (वीप्सायां द्विरुक्तिः) प्राणाद्यनेकप्रतीकेषु स्थितः 'सोह-

मस्मि' मदन्तर्यामितया अस्तीत्यर्थः। सर्वप्रतीकेषु मयि च स्थितं एक एवेति फलितोऽर्थः। (second interpretation)

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ॥ १८ ॥

Though the body survives until it is turned into ashes, the Mukhyaprana (present in the body) who is supported by God is immortal. (Therefore, it goes without saying that God present in the body is immortal).

Expl. (1) This mantra is intended to remove the doubt that if God is present in all, he should perish when these perish. The answer given is, it is true that the body perishes but the Mukhyaprāna in it is immortal. Mukhyaprāna is supported by God. Therefore, it is clear that God is immortal.

अनिलः-अः ब्रह्मैव निलयनं आश्रयः यस्य सः अनिलः (R.K.) He who has God as his support. Mukhyaprāna is immortal in the special sense that his knowledge is never veiled. अतिरोहितविज्ञानात् वायुरप्यमृतः स्मृतः (M.B.)

ॐ क्रतो स्मर कृतं स्मर। ॐ क्रतो स्मर कृतं स्मर ॥ १९ ॥

Om! (one who possesses an infinite number of qualities), Krato! (one who is jnānasvarupa) bless me; take into account my deeds and bless me.

Expl. (1) In this verse God conveyed by 'Om' is praised God is called 'Om' as he possesses an infinite

number of qualities. He is called Kratu as he is jnānarupa.

ओतत्वादिगुणयुक्ततया ओमित्युच्यमान ! क्रतो ज्ञानरूप हरे !

(2) स्मर means bless, God's knowledge is ever-present. Therefore, there is no remembering in the usual sense.

अग्ने नय सुपथा रायेऽस्मान्
विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो
भूयिष्ठां ते नम उक्तिं विधेम ॥ २० ॥

O Agni ! (one who regulates the body and regulates the world) lead us by the right path towards the prosperity (liberation). O God ! You know all the knowledge that we have acquired. Remove the sins that have put us in bondage. We offer you profuse salutations.

Expl. (1) अङ्गं देहं गुणभूतं जगद्वा नयति प्रेरयतीति अग्निः, सुपथा-पुनरावृत्तिहीनार्चिरादिमार्गेण (R.K.) by the right path archira etc., from which there is no return. राये-मोक्षाख्यवित्ताय towards the prosperity of liberation.

वयुनानि—ज्ञानानि, अस्मान् जुहुराणम्—अल्पान् कुर्वत्, संसारे परिवर्तयत्, एनः—पापम्, भूयिष्ठाम्—भक्तिज्ञानोपेताम्।

ईशावास्योपनिषत् समाप्ता

तलवकारोपनिषत्

This Upanishad is found in the fourth chapter of Talavakāra Brāhmana of Sāmaveda. Hence it is called Talavakāropanishad. It is also called as Kenopanishad as it begins with the word kena. This word 'kena' by whom ? gives the clue to the central theme of this Upanishad viz., God directs all our activities. God regulates all. This Upanishad also brings out the fact that God being infinite he cannot be fully comprehended by anyone. These two facts, viz. God regulates all and he cannot be comprehended fully—are illustrated by an episode here.

This Upanishad is in the form of a dialogue between Chaturmukha Brahmā and Sadāsiva. Therefore, these two are the sages for this Upanishad. Vishnu is the deity. Tristup etc. are chandas for the poetry portion.

WHO DIRECTS THE MIND AND SENSES ?

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

Directed by whom does the mind proceed towards the objects ? Directed by whom the Mukhyaprāna performs his duties ? Directed by

whom people utter this speech ? Who directs the eye, the ear etc. ?

Expl. (1) This Upanishad is in the form of a dialogue. The dialogue is between Chaturmukha Brahmā and Sadāsiva. Sadāsiva asks these questions.

वैजयन्ते समासीनमेकान्ते चतुराननम् ।
विष्णोः विविदिषुः तत्त्वं पर्यपृच्छत् सदाशिवः ॥ (M.B.)

(2) Three questions are asked here

(i) Who directs our mind ?

(ii) Who directs Mukhyaprāna ?

(iii) Who directs our senses, viz. speech, eye, ear, etc. ?

The very self cannot direct the mind, because, it is found to proceed towards such objects also from which the self tries to refrain it. न तावत् जीवेन निगृण्हतोऽपि विषयान् प्रति पतनात् (R.K.) The reply of this first question is, Mukhyaprāna directs the mind. Then, the question arises, who directs Mukhyaprāna ? This question is answered in the next verse. All the three questions are also answered in the next verse.

(3) इषितम्—इष्टम्, प्रथमः सर्वजीवोत्तमः, प्राणः मुख्यप्राणः । (R.K.)

(4) Mukhyaprāna also cannot independently direct the mind and senses.

तस्यापि पारतन्त्र्यात् न मनःप्रेरको वायुरिति भावः (R.K.)

GOD DIRECTS MUKHYAPRANA, MIND, AND SENSES

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २ ॥

He who gives the power of hearing to the ear, the power of thinking to the mind, the power of speaking to the sense of speech, who directs Mukhyaprāna and who gives the power of seeing to the eye, is that one only (Vishnu only).

The wise (who know this) after leaving this gross body, being freed (from the subtle body), attain immortality (liberation).

Expl. (1) The answer to the second question is, it is God Vishnu who directs Mukhyaprāna. This is stated here as प्राणस्य प्राणः स उ. स उ means स एव. He is that well-known supreme ruler Vishnu only.

2. The answer to the first question is contained in the phrase मनसो मनः while the answer to the third question is contained in the phrases श्रोत्रस्य श्रोत्रम् etc. The senses and mind owe their power to God. Therefore, it is clear that he regulates and directs them. Mukhyaprāna directs these under his orders. Mukhyaprāna himself is regulated by God as he also owes his powers to God only.

यः प्राणस्य प्रणेता च चक्षुरादेश्च सर्वशः ।
सर्वोत्तमश्च सर्वत्र स विष्णुरिति धार्यताम् ॥ (M.B.)

(3) (i) श्रोत्रस्य श्रोत्रं श्रवणशक्तिप्रदः, मनः मननशक्तिप्रदः, वाचं वागुच्चारणशक्तिप्रदः, चक्षुः दर्शनशक्तिप्रदः।

(ii) प्राणस्य मुख्यवायोः प्रणेता।

(iii) स उ स एव प्रसिद्धो विष्णुरेवेत्यर्थः। (R.K.)

(4) (i) धीराः धीमन्तः श्रोत्रादिप्रेरकत्वं जानन्तः।

(ii) अस्मात् लोकात् लौकिकदेहात् प्रेत्य निर्गत्य मृत्वा इति यावत्।

(iii) अतिमुच्य लिङ्गबन्धं हित्वा।

(5) cf. (i) प्राणस्य प्राणमुत चक्षुषश्चक्षुः।

(ii) प्राणादयो वाक्यशेषात्। (B.S.)

MIND, SENSES OR DEITIES CANNOT GRASP THE GOD FULLY

न तत्र चक्षुर्गच्छति न वाग् गच्छति न मनः।
न विद्म न विजानीमो यथैतदनुशिष्यात् ॥ ३ ॥

There, the eye does not go, the speech does not go, nor the mind goes. We do not know, we do not understand, how he regulates them. (Mukhyaprāna, mind, senses etc.)

Expl. (1) Eye etc., senses cannot give us God's knowledge or the knowledge of his glory of directing all. Even the presiding deities of eye etc., cannot grasp him or his glory fully as he is infinite. These cannot have his knowledge fully either in a general way or in respect of particulars.

(2) (i) तत्र हरेः विश्वशासनादिमाहात्म्ये।

(ii) न विद्म न विद्मः सामान्यकारज्ञानमेव नास्ति। कुतो विशेषज्ञानमिति भावेनाह—न विजानीम इति।

(iii) चक्षुरादीन्द्रियं न गच्छति। अभिमानिनयन्यायेन चक्षुराद्यभिमान्युपलक्षिताः सर्वे देवा अपि न जानन्ति। (R.K.)

3. अगम्यः सर्वदेवैश्च परिपूर्णत्वहेतुतः। (M.B.)

GOD IS DISTINCT FROM THE KNOWN AND THE UNKNOWN

अन्यदेव तद्विदितादथो अविदितादधि।
इति शुश्रुम पूर्वेषां येनस्तद्व्याचचक्षिरे ॥ ४ ॥

He is distinct from the known and distinct from the unknown. He is supreme. Thus we have heard from the ancients who taught him us.

Expl. (1) The God whose glory is explained in previous verses is distinct from all other things known. He is also distinct from Śaśavishāna etc., non-existents. विदित means प्रमित all existent things of the world. अविदित means अप्रमित non-existents such as Śaśavishāna.

विदितात् प्रमितात् जगतः अथो अविदितात् अप्रमितात् शशश्रृंगादेश्च अन्यदेव विलक्षणमेव। (R.K.)

These are also interpreted as व्यक्त and अव्यक्त. केचिद् व्यक्ताव्यक्तजगतोन्यदित्यर्थमाहुः। (R.K.)

2. अधि सर्वोत्तम इत्यर्थः। (R.K.)

BRAHMAN IS NOT IDENTICAL WITH JIVA

यद्वाचाऽनभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥
यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥
यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यन्ति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥
यत् श्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥
यत् प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ५ ॥

He who is not fully expressed by speech, directed by whom the speech is uttered, know him to be Brahman ; the jīva is not Brahman ; Brahman is by your side (as regulator).

He who is not fully grasped by mind, directed by whom the mind grasps, know him to be Brahman ; the jīva is not Brahman ; Brahman is by your side (as regulator).

He who is not seen by the eye, directed by whom the eyes see, know him to be Brahman ; the jīva is not Brahman ; Brahman is by your side (as regulator).

He who is not heard by the ear, directed by whom the ear hears, know him to be Brahman ;

the jīva is not Brahman, Brahman is by your side (as regulator).

He who is not moved by Mukhyaprāna, by whom Mukhyaprāna is moved, know him to be Brahman; the jīva is not Brahman; Brahman is by your side (as regulator).

Expl. (1) In this verse the fact of Brahman not being fully grasped by the mind and senses because of its infinite nature is stressed. Though jīva is grasped by the mind, speech etc., Brahman is not grasped since the two are not identical. Brahman is by the side of jīva. It is not jīva itself. Being by the side of Jīva, Brahman regulates jiva. These points are made clear in this verse.

(2) (i) नेदं जीवस्वरूपं ब्रह्म ।

(ii) ब्रह्म ते तव उप समीपे आस आस्ते नियामकतया वर्तते । (R K.)

(3) नेदं जीवस्वरूपं तद् ब्रह्म विष्ण्वाख्यमव्ययम् ।
किन्तु यत्ते समीपस्थमास ते विनियामकम् ॥
तदेव ब्रह्म विद्धि त्वं विष्ण्वाख्यं परमव्ययम् ।
नियामकं तद्देवानां मर्त्यानां किमुतोत्तमम् ॥ (M.B.)

इति प्रथमः खण्डः ।

GOD, BEING INFINITE, CANNOT BE FULLY KNOWN

यदि मन्यसे सुवेदेति दहर-
मेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।
यदस्य त्वं यदस्य देवेषु
अथ नु मीमांस्यमेव ते ॥ १ ॥

If you (Sadāsiva) think that you know Brahman well, indeed, you know very little (since he is infinite). Therefore, you have to enquire into the nature of Brahman present in you and gods.

Expl. (1) The fact that Brahman cannot be completely understood by anyone is further explained here. Chaturmukha Brahma is addressing Sadāsiva here.

(2) दहरमेव अल्पमेव । त्वम् should be taken in the sense of त्वयि and ते in the sense of त्वया । मीमांस्यमेव विचार्यमेव, नु इदानीम् ।

EVEN CHATURMUKHA BRAHMA DOES NOT KNOW GOD FULLY

मन्ये विदितं नाहमन्ये सुवेदेति नो न वेदेति वेद च ।
यो न स्तद्वेद तद्वेद नो न वेदेति वेद च ।
यस्यामतं तस्य मतं मतं यस्य न वेद सः ॥ २ ॥

Others think that I (Chaturmukha Brahma) know Brahman well. But I know that I do not know him completely. It is also not that I do not know him at all. I know him (to some extent).

Amongst us, he who thinks that I (Chaturmukha Brahma) know God fully, does not know correctly (since his understanding amounts to God to be limited). On the other hand, he who thinks that I (Chaturmukha Brahma) do not know God fully, does know correctly (since he has realised the infinite nature of God). He who thinks that he has not understood God fully, has understood him (since he has realised the infinite nature of God). He who thinks that he has understood God has not really understood him (since he thinks that God is limited to be within his knowledge).

Expl. (1) Chaturmukha Brahma clarifies here that even he does not know Brahman (Vishnu) completely. Brahman being infinite, nobody can know him completely. Therefore, if anybody thinks that Chaturmukha Brahma knows Brahman (Vishnu) completely, then he is wrong. Correct knowledge of Brahman consists in realising that nobody can know him completely; not even Chaturmukha Brahma. This only leads to the realisation of God's infinite nature.

(2) The prose order of the verses above is,

(i) अहं ब्रह्मणो रूपं सुवेदेति यदि मन्यसे नूनं त्वं दहरमेवापि वेत्थ । त्वं (त्वयि) अस्य यत् (रूपम्) देवेषु अस्य यत् (रूपम्) अथ नु ते (त्वया) मीमांस्यमेव ।

(ii) अन्ये अहं सुवेदेति । न अहं विदितं मन्ये । न वेदेति नो । वेद च ।

(iii) नः यः तद्वेद तद्वेद नो (परिच्छिन्नत्ववेदनात्) न वेदेति वेद च (अपरिच्छिन्नत्वज्ञानात्) ।

(iv) यस्य अमतं तस्य मतम् । मतं यस्य न वेद सः ।

KNOWLEDGE TO ONE'S FULL CAPACITY IS SUFFICIENT FOR LIBERATION

अविज्ञातं विजानतां विज्ञातमविजानताम् ।
प्रतिबोधविदितं मतममृतत्वं हि विन्दते ॥
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ ३ ॥

Those who think that they have understood, have not really understood (as they have not realised the infinite nature of Brahman). But those who think that they have not understood have really understood (as they have realised the infinite nature of Brahman).

He who knows according to his capacity attains immortality (liberation).

By worshipping after realisation, one obtains increased bliss. By knowledge one attains liberation (through the removal of ignorance).

Expl. (1) प्रतिबोधविदितम् known to one's capacity. Though none can understand Brahman completely one will obtain liberation, if he knows Brahman to

his full capacity. प्रतिबोधविदितमिति । स्वस्वयोग्यतानुसारेण पुंभिः श्रुतं मतं विचारितं विदितं ब्रह्म विन्दते लभते । (R.K.)

(2) आत्मनेति आत्मशब्दोऽत्र ज्ञानोत्तरकालीन यज्ञादियत्नपरः । वीर्यम् आनन्दातिशयम् । अमृतम् अविद्यापरिहाररूपां मुक्तिम् । (R.K.)

THE RESULT OF GOD REALISATION

इह चेदवेदीदथ सत्यमस्ति
न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः
प्रेत्यास्मल्लोकादमृता भवन्ति ॥ ४ ॥

If one knows Brahman at this birth it is good. If one does not know at this birth it is a great loss. The wise will think of the presence of Brahman in every being and attain immortality (liberation) leaving this world.

Expl. (1) इह ज्ञानयोग्ये ब्राह्मणादिदेहे । सत्यमस्ति भद्रमस्तीत्यर्थः । भूतेषु भूतेषु सर्वभूतेषु । (R.K.)

इति द्वितीयः खण्डः ।

REMOVAL OF THE IGNORANCE AND PRIDE OF GODS

ब्रह्म ह देवेभ्यो विजिग्ये।
अथ तस्य ह ब्रह्मणो विजये देवा अमहीयन्त।
त ऐक्षन्त अस्माकमेवायं विजयो अस्माकमेवायं महिमेति।
तद्धैषां विजज्ञौ ॥ १ ॥

Brahman (Vishnu) won the battle for gods. In this victory of Brahman, the gods glorified themselves. They thought 'ours indeed is this victory, ours indeed is this glory' Brahman knew this conceit of gods.

Expl. (1) An episode of even gods not fully knowing the glory of Brahman is given here to illustrate the doctrine, viz. No one can know Brahman completely.

ब्रह्म साकल्येन अज्ञेयमित्यर्थे काञ्चन आख्यायिकामाह (R.K.)

(2) Brahman had entered into gods and brought victory for them in the battle between gods and demons.

देवानां दैत्यदानवैः युद्धे प्रस्तुते सति ब्रह्म देवानाविश्य देवेभ्यो व्यजयत् (R.K)

AGNI CONFESSES HIS FAILURE

तेभ्यो ह प्रादुर्बभूव। ते न व्यजानन्त किमिदं यक्षमिति।
तेऽग्निमब्रुवन्। जातवेद एतद्विजानीहि किमेतद्यक्षमिति।

तथेति तदभ्यद्रवत् ।
तमभ्यवदत् कोऽसीति ।
अग्निर्वा अहमस्मीत्यब्रवीत् जातवेदा वा अहमस्मीति ।
तस्मिन् त्वयि किं वीर्यमिति ।
अपीदं सर्वं दहेयं यदिदं पृथिव्यामिति ।
तस्मै तृणं न्यदधावेतद् दहेति ।
तदुपप्रेयाय सर्वजवेन । तन्न शशाक दग्धुम् । स तत एव निववृते । नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ २ ॥

Brahman appeared before them as Yaksha. They did not know what spirit it was. They said to Agni, 'O Jatavedas, find this out, what this spirit is. He said 'Yes' and rushed towards it. The spirit (Yaksha) asked him (Agni) 'who art thou ?'

Agni replied 'I am Agni, indeed, I am Jatavedas'.

(The spirit asked him again) 'what power is there in thee'.

Agni replied 'I can burn everything whatever there is on the earth'.

The spirit (Yaksha) placed before him (a blade of) grass and said 'burn this'.

Agni rushed towards it (blade of grass) with all his force. He could not burn it. He returned (and told other gods) 'I have not been able to find out what this spirit is'.

Expl. (1) Brahman appeared along with Uma, Siva and to Chaturmukha. His intention in so appearing was to teach the gods their proper status.

NASIKYA VAYU CONFESSES HIS FAILURE

अथ वायुमब्रुवन्। वायावेतद् विजानीहि किमिदं यक्षमिति।
तथेति तदभ्यद्रवत्।
तमभ्यवदत् कोऽसीति।
वायुर्वा अहमस्मीत्यब्रवीत् मातरिश्वा वा अहमस्मीति।
तस्मिन् त्वयि किं वीर्यमिति।
अपीदं सर्वमाददीय यदिदं पृथिव्यामिति।
तस्मै तृणं न्यदधावेतदादत्स्वेति।
तदुपप्रेयाय सर्वजवेन। तन्न शशाकादातुम्।
स तत एव निववृते। नैतदशकं विज्ञातुं किमेतद् यक्षमिति।

Then the gods said to Vayu 'O Vayu, find this out, what this spirit is. He said 'yes' and rushed towards it.

(The spirit asked him) 'who art thou'.

Vayu replied 'I am Vāyu, indeed, I am Mātarisvā.'

(The spirit asked him again) 'what power is there in thee'.

Vāyu replied I can blow off everything whatever there is on earth.

The spirit placed before him (a blade of) grass and said, blow off this.

Vāyu rushed towards it with all his force. He could not blow it off. He returned (and told other gods) 'I have not been able to find out what this spirit is'.

Expl. (1) Vāyu refered to here is Nāsikya Vāyu but not Mukhyaprāna. वायुम् नासिक्यवायुम् (R.K.)

INDRA MEETS UMA

अथेन्द्रमब्रुवन् । मघवन्नेतद् विजानीहि किमेतद् यक्षमिति ।
तथेति तदभ्यद्रवत् । तस्मात् तिरोदधे ।
स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमां हैमवतीम् ।
तां होवाच किमेतद् यक्षमिति ॥ ३ ॥

The gods said to Indra 'O Maghavan! find this out, what this spirit is.' He said 'yes' and rushed towards it. The spirit disappeared from before him. In the same place, he came across a lady, most beautiful, Umā, daughter of Himavat. He said to her 'what is this spirit?'

Expl. (1) When Indra approached the spirit, the spirit disappeared. This is because, just at this stage he was not entitled for direct teaching by Brahman (Vishnu). Being more intelligent, he was likely to ask Yaksha himself 'who he was.' Yaksha (Brahman) did not intend to reveal himself to him directly at this stage. Therefore, he disappeared along with

Chaturmukha Brahma and Siva, leaving only Umā on that spot.

इन्द्रस्य अधिकबुद्धित्वात् मां प्रति कोऽसीति प्रश्ने कृते असुरावेशदूषितत्वेन इदानीं मया ब्रह्मणा शिवेन च साक्षादुपदेशानर्हत्वात् तिरोदधे इति त्राऽर्थः तस्मादित्यस्य। ब्रह्मादिभिः सह इति योज्यम्। (R.K.)

इति तृतीयः खण्डः।

INDRA RECEIVES INSTRUCTIONS FROM UMA

ब्रह्मेति होवाच। ब्रह्मणो वा एतद्विजये देवा अमहीयध्वमिति।
ततो ह वै विदांचकार ब्रह्मेति।
तस्माद्वा एते देवा अतितरामिवान्यान् देवान्।
यदग्निर्वायुरिन्द्रः ते हि एतन्नेदिष्ठं पस्पृशुः ॥ १ ॥

(Umā) said—This is Brahman. In the victory of Brahman, you gods find the glory. Then, (Indra) understood that it (the Yaksha) was Brahman. Therefore, these gods Agni Vāyu Indra greatly surpass other gods (who are lesser to them in gradation). These understood Brahman earlier.

Expl. (1) Umā informed Indra that the Yaksha was Brahman (Vishnu). She also told him that at the battle between gods and demons, Brahman entered into the gods and won the battle for them. Therefore, they should glorify Brahman rather than glorifying themselves. Thus taught by Umā, Indra under-

stood Yaksha to be Brahman. His pride of having won the battle himself was removed.

(2) (i) Here एते देवाः refers to Brahmā, Vāyu etc. who accompanied Yaksha. एते देवाः ब्रह्मवायुशेषवीन्द्र-शिवाः सभार्याः अन्यान् देवानतितराम् (R.K.) These gods are superior to other gods (who are lesser to them) because these accompanied Yaksha.

(ii) एते देवाः also refers to Kāma, Daksha etc. who first suggested that Yaksha's glory be known.

एते देवाः कामदक्षबृहस्पतिस्वायम्भुवमन्वनिरुद्धसूर्यचन्द्रधर्म-वरुणाः अन्यान् देवानतितराम् (R.K.)

These are also superior to other gods (who are lesser to them in gradation).

(iii) Agni, Vāyu, Indra directly mentioned in the Upanishad are also naturally covered by the expression एते देवाः. These are superior to other gods (who are lesser to them in gradation) because these have understood Yaksha first. Indra understood Yaksha as Brahman, while Agni and Vāyu had Yaksha's darsana only. This Vāyu is Nāsikya Vāyu. He is not Mukhyaprāna. अग्निवाय्वोः यक्षदर्शनमात्रम्। इन्द्रस्य तु यक्षस्य ब्रह्मत्वादिना ज्ञानम् (R.K.)

ते हि एनत् प्रथमो विदांचकार ब्रह्मेति।
तस्माद्वा इन्द्रोऽतितरामिवान्यान् देवान्।
स हि एनत् नेदिष्ठं पस्पर्श। स हि एनत् प्रथमो
विदांचकार ब्रह्मेति॥ २॥

These gods (Agni Vāyu Indra) first understood him to be Brahman. Therefore, Indra surpasses other gods (lesser to him in gradation). He understood him closest. He understood him first as Brahman.

Expl. (1) The gods Agni, Vāyu and Indra understood Yaksha to be Brahman first. Among these, Indra went close to him and understood. He understood from Umā while the other two understood from Indra. वेदनं च इन्द्रस्य देव्युपदेशात्। अन्ययोस्तु इन्द्रोपदेशात् (R.K.)

ADHIDAIVA AND ADHYATMA FORMS OF GOD

तस्यैष आदेशो यदेतद्विद्युतोऽभिव्यद्युतदा इति न्यमीमिषदा इत्यधिदैवतम् अथाध्यात्मम् । यदेतद् गच्छतीव मनोऽनेनैव तदुपस्मरति अभीक्ष्णं संकल्पः तद्वनं नाम तद्वनमित्युपासितव्यम् ॥ ३ ॥

There is this teaching of Brahman (In its Kapila form) It flashes fourth lightning etc. luminous forms. It closes. This is adhidaivata. Now, adhyatma—The mind moves (towards the objects directed by him) and remembers them directed by him (in his Aniruddha form). (The mind) wills continuously.

The Brahman is designated Tadvana (for the purpose of meditation in this context). It should be meditated upon as Tadvana (that which is pervading and worthy of worship).

Expl. (1) Here adhidaiva and adhyatma forms of Brahman in the present context are explained. The adhidaiva manifestation of lightning etc. is that of Kapila form. The withdrawal of these manifestations refers to the God lying on Kshirasagara closing his eyes.

यदेतत् कपिलाख्यं रूपं विद्युदादीन् तेजोरूपानर्थानासमन्तात् व्यद्युतत् (R.K.)

आन्यमीमिषत् सम्यक् न्यमीलयत्। आः पूर्णं ब्रह्म अक्षिणी निमील्य क्षीरसागरे शेते इति यावत् (R.K.)

(2) आ is to be taken in the sense of समन्तात् once, and as आः in the sense of पूर्ण again.

(3) The mind moves towards the objects being directed by God and also remembers them under his direction only.

यदेतन्मनोऽनेनैव प्रेरितं सद्गच्छतीव च सम्यग् गच्छति साकल्येन वस्तूनि विषयीकरोति। अनेनैव अनिरुद्धाख्येन हरिणा विषयजातमुपस्मरति (R.K.)

(4) अभीक्ष्णं संकल्पः brings out the chief characteristic of the mind as that which continuously wills about things कीदृशं मनः इत्यतः उक्तम्। अभीक्ष्णं संकल्प इति। भृशमनेकार्थान् संकल्पयतीति संकल्पः। संकल्पकमित्यर्थः (R.K.)

तद्वनम्-that which pervades and which is worthy of worship.

MEANS AND THE SOURCES OF SPIRITUAL KNOWLEDGE

स य एतदेवं वेद अभि ह एनं सर्वाणि भूतानि वाञ्छन्ति।
उपनिषदं भो ब्रूहीति। उक्ता उपनिषत्।
ब्राह्मीं वाव उपनिषदमब्रूमेति।
तस्यै तपो दमः कर्मेति प्रतिष्ठा। वेदाः सर्वाङ्गानि सत्यमायतनम्।
यो ह वा एतामुपनिषदमेवं वेद अपहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति ज्येये प्रतितिष्ठति॥ ४॥

He who knows it thus, (as tadvana), him, all beings like. (Sadāsiva asked Chaturmukha Brahma again) Sir, teach me the Upanishad (the secret knowledge). (Chaturmukha Brahma) replies 'the Upanishad is already taught. The secret knowledge about Brahman is already stated. The penance, control of senses, and the prescribed duties are its support. The Vedas, the Vedangas, and Mimansa are its sources. He who posseses this secret knowledge, getting rid of his sins, gets firmly attached to the supreme (Brahman) who is infinite, blissful and luminous.

Expl. (1) Sadāsiva and Chaturmukha Brahma conclude their dialogue here. In conclusion Sadāsiva asks—1. Impart the secret knowledge of Brahman to me. 2. Teach me the means to get this knowledge. 3. Tell me the sources of this knowledge.

Chaturmukha Brahma replies that 'I have already imparted the secret knowledge of Brahman. Penance, control of senses and prescribed duties are the means. Veda, Vedangas and Mimansa are sources of the knowledge of Brahman. Finally, the result of such knowledge, viz. attainment of Brahman is stated.

(2) The nature of three questions is explained as follows :—

(i) किमुपनिषत्प्रतिपाद्यं पृच्छसि ।

(ii) उपनिषत्प्रतिपाद्यायाः विद्यायाः अवस्थानकारणम् ।

(iii) किं वा विद्यायाः कारणम् । (R.K.)

The question उपनिषदं भो ब्रूहि interpreted to intend these three questions and the same are answered in तस्यै तपो दमः etc. following passages.

(3) तपः कृच्छ्रचान्द्रायणादि । शास्त्रपर्यालोचनं वा । दमः इन्द्रियनिग्रहः । कर्म तु वर्णाश्रमोचितम् । (R.K.)

(4) सत्यं मीमांसा, अनन्ते देशकालापरिच्छिन्ने, स्वर्गे स्वरूपभूत-सुखज्ञानात्मके, लोके प्रकाशरूपे, ज्येये ज्येष्ठे ब्रह्मणि ।

इति चतुर्थः खण्डः ।

तलवकारोपनिषत् समाप्ता ॥

काठकोपनिषत्

This Upanishad belongs to Taittiriyaśākhā of Krishna Yajurveda. It is in the form of a dialogue between Yama and Nachitetas. Therefore, Yama is the sage for this Upanishad. Lord Hari in his form of Vāmana is the God. Vāmana is especially mentioned in this Upanishad. Anustup etc. are chandas or metres. The story of Nachiketas is found in Rigveda X. 135, Kāthaka section of Taittiriya Brāhmana (III. 1.8) and Anuśāsana Parvan of Mahābhārata.

In this Upanishad—1. A full exposition of the concept of God. 2. God regulates the souls even after death and liberation. 3. The methodology of Yogic practice, are especially delineated. Many passages of this Upanishad and Bhagavadgita are similar. The exposition of many points is also similar.

VAJASRAVASA'S VISVAJID SACRIFICE AND DAKSHINA OF POOR COWS

उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ।
तं ह कुमारं सन्तं दक्षिणासु दीयमानासु श्रद्धाविवेश ॥ १ ॥

Desirous (of Svarga, the result of Visvajid Yaga) Vajasravasa gave away (to priests) all that he possessed. He had a son by name Nachiketas. When the gifts were being given (to the priests), faith entered him (Nachiketas), though he was still a boy.

Expl. (1) In the Visvajid sacrifice, the Yajaman is required to offer all his belongings as dakshinā. Accordingly Vajasravasa who had undertaken Visavajid sacrifice was giving away all his belongings. However, the cows offered as dakshinā were of very poor quality. This made Nachiketas, the son of Vajasravasa, who was standing by, to think whether it is worthwhile to offer such poor cows as dakshinā. The faith that only the right thing should be done entered into his mind.

(2) उशन्-कामयमानः desirous, this adjective is given to Vajasravasa to indicate that he had undertaken the sacrifice with a desire to obtain the fruits. This was not correct and probably was responsible for his offering poor cows. He was not above want.

(3) सर्ववेदसम्—सर्वस्वदक्षिणाम्, श्रद्धा—आस्तिक्यबुद्धिः (R.K.) पितुः हितकामप्रयुक्तास्तिक्यबुद्धिः (V.T.)

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकाः तान् स गच्छति ता ददत् ॥ २ ॥

The cows had drunk the water, eaten the grass, milked the milk and their senses had no strength. (The cows had drunk the water etc. only in the past. Now they had no strength to drink water etc.).

He who gives such (cows) will go to the worlds called अनन्द (joyless).

Expl. (1) Nachiketas who observed the poor quality of the cows that were being given as dakshinā, found that they were not even in a position to drink water or eat grass. There was no strength in them. A gift of such cows, naturally, will lead to Naraka rather than Svarga.

(2) पीतमेव उदकं याभिः ताः पीतोदकाः, जग्धमेव भक्षितमेव तृणं याभिः ताः जग्धतृणाः, दुग्ध एव दोहो यासां ताः दुग्धदोहाः, निरिन्द्रियाः—निर्वीर्याः ।

(3) अनन्दाः-अविद्यमानसुखाः, Ananda lokas mentioned here do not necessarily refer to Tamas. It depends upon the person concerned.

गोदानकर्तुः तमोयोग्यत्वे अनन्दशब्दस्य तमःपरत्वम् । अन्यथा तादृगनित्यनरकपरत्वमित्यङ्गीकारात् (V.T.)

NACHIKETAS OFFERS HIMSELF TO BE GIVEN.

स होऽवाच पितरं तत कस्मै मां दास्यसीति । द्वितीयं तृतीयम् । तं होऽवाच मृत्यवे त्वा ददामीति ॥ ३ ॥

Nachiketas said to his father 'Sir, to whom will you give me'? (He repeated) for a second and a third time. Then the father said to him 'Unto death shall I give you'.

Expl. (1) When Nachiketas observed the very poor quality of the cows offered as dakshinā, he felt bad and asked his father better to give his own son (Nachiketas himself) rather than such poor cows. The father ignored it once. But when the son insisted a second and a third time, the father felt irritated and cursed the son saying 'you are given to the death'.

(2) तत-तात.

NACHIKETAS ACCEPTS THE DEATH WITHOUT FEAR

बहूनामेमि प्रथमः बहूनामेमि मध्यमः ।
किंस्विद् यमस्य कर्तव्यं यन्मयाऽद्य करिष्यति ॥ ४ ॥

(Nachiketas said) I shall go as first amongst many (who are to die) and as a middle one amongst many (who are already dead). What has Yama to do, which, he can do with me now?

Expl. (1) Death being an inevitable event in life, Nachiketas is not afraid of death. Many have died before and many will die hence-forward. Therefore, one need not be afraid of death. However, he remarks that no purpose of Yama will be served by the death of Nachiketas. Normally when a gift is

given to some one, it is intended to serve some or other purpose of the receiver. But no such purpose is served here.

अनुपश्य यथा पूर्वे प्रतिपश्य तथा परे।
सस्यमिव मर्त्यः पच्यते सस्यमिव जायते पुनः॥ ५॥

Consider how it was with the bygone, and behold how it will be with those who go (to death) in future. A mortal withers like a plant and is born again like a plant.

Expl. (1) Nachiketas explains with an illustration that death is very natural to a mortal and therefore, he does not feel sorry for this.

YAMA'S WIFE ASKS YAMA TO OFFER ARGHYA TO THE GUEST NACHIKETAS

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान्।
तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम्॥ ६॥

A Brāhmana guest enters the house as god Vaisvānara (Agni). They (The householders) offer him peace (arghya etc. offerings that lead to peace).

O son of Sun! offer him water (water etc. hospitality).

Expl. (1) Nachiketas went to the residence of the god of death as per his father's curse. But Yama was

not in station. In the absence of the Yajamāna of the house, Nachiketas did not receive any hospitality from Yama's wife. Nachiketas had to wait for three days. Then Yama returned. In this verse Yama's wife informs Yama that a Brahmana guest Nachiketas has come and he should be offered arghya etc., hospitality befitting a guest. A Brahmana guest is considered as god Vaisvanara or Agni himself. If he is not properly treated he will burn the house like fire.

(2) अग्नेरभ्यागतो मूर्तिः (R.K.)

(3) प्रविष्टस्य अतिथेः 'स इन्द्रोजो यो गृहत्वे ददाति' इत्यादिषु उक्तां शान्तिं कुर्वन्ति (R.K.)

(4) शान्तिं—अर्घ्यादिरूपां शान्तिकारणम् (V.T.)

(5) वैवस्वत—विवस्वतः पुत्र, सूर्य

आशाप्रतीक्षे सङ्गतं सूनृतां च
इष्टापूर्ते पुत्रपशूंश्च सर्वान् ।
एतद्वृङ्क्ते पुरुषस्याल्पमेधसो
यस्यानश्नन् वसति ब्राह्मणो गृहे ॥ ७ ॥

Desire and expectation, friendship, reputation, sacrifices and philanthropic work, progeny, cattle and everything else, all these will be taken away of an un-wise person at whose residence a Brahmana guest remains unfed.

Expl. (1) In this verse Yama's wife tells the adverse consequences of a guest remaining without proper hospitality in a householder's residence.

(2) (i) प्राप्तविषयेच्छा आशा, अप्राप्तवस्तुविषयेच्छा प्रतीक्षेति भाव: (R.K.)

(ii) अप्राप्तस्य प्राप्त्यर्थमिच्छा आशा, इदमेतस्मिन् काले सिद्ध्यतीति निश्चित्य तत्कालप्रतीक्षणं प्रतीक्षा (V.T.)

(3) सङ्गतम् — सुहृत्सङ्गतम्, सूनृताम् — जनकर्तृकसाधु-वार्ताम्, इष्टम्—यजनम्, पूर्तम्—तटकादि (R.K.)

YAMA OFFERS THREE BOONS TO NACHIKETAS

तिस्रो रात्रीर्यदवात्सीत् गृहे मे
अनश्नन् ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु
तस्मात् प्रति त्रीन् वरान् वृणीष्व ॥ ८ ॥

O Brahmana ! you, a revered guest, remained in my residence without food for three nights. To ward off this (lapse on my part) choose three boons from me. Salutations to you. May it be for my good !

Expl. (1) After listening to his wife, Yama offered arghya etc. hospitality to Nachiketas and offered him three boons.

(2) प्रति-प्रतीकाराय

NACHIKETAS CHOOSES PEACE TO HIS FATHER'S MIND AS FIRST BOON

शान्तसङ्कल्पः सुमना यथा स्यात्
वीतमन्युर्गौतमो माऽभिमृत्यो ।
त्वत्प्रसृष्टं माऽभिवदेत् प्रतीतः
एतत् त्रयाणां प्रथमं वरं वृणे ॥ ९ ॥

O God of death! may Gautama (my father) be pacified (in respect of me), be of good heart (towards me) and be free from anger. May he recognise me and talk to me when I am released from you. This, I choose as first of three boons.

Expl. (1) त्वत्प्रसृष्टम्—त्वया प्रेषितम्, प्रतीतः—प्रत्यभिज्ञानवान् ।

YAMA GRANTS PEACE TO NACHIKETA'S FATHER'S MIND

यथा पुरस्तात् भविता प्रतीतः
औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखं रात्रीः शयिता वीतमन्युः
त्वां ददृशिवान् मृत्युमुखात् प्रमुक्तम् ॥ १० ॥

1. You, the son of Uddālaka and Aruṇā, being released by me, will be recognised (by your father) as before. You will sleep happily through the nights. Being free from the anger (your father) will see you who is released from the jaws of death.

2. The son of Uddālaka and Aruṇā (your father) seeing you released from the jaws of death, being free from the anger on my direction, will treat you as before. He will recognise you. He will sleep through the nights.

Expl. (1) This verse could be explained in two ways. In the first explanation, Auddalaki Aruni is taken to refer to the son i.e., Nachiketas. In the second explanation, Auddalaki Aruni is taken to refer to the father i.e., Vajasravas. In either case the total purport is same. Sri Raghavendratirtha explains it in the first way and Sri Vedeshatirtha in the second way.

(i) औद्दालकिः आरुणिः भवान् मत्प्रसृष्टः मत्प्रेषितः सन् पुरस्तात् ग्रामान्तरादागतः यथा तथा प्रतीतः पित्रा प्रत्यभिज्ञातो भविता भविष्यति। रात्रीः सुखं शयिता शयानो भविता। तव पिता वीतमन्युः सन् मृत्युमुखात् त्वां ददृशिवान् दृष्टवान् भवेदिति यमः प्रथमं वरं दत्तवान् (R.K.)

(ii) औद्दालकिः आरुणिः तव पिता मृत्युमुखात् प्रमुक्तं त्वां ददृशिवान् पश्यन् मत्प्रसृष्टो मत्प्रेरितो वीतमन्युस्सन् पुरस्तात् पूर्वं त्वां प्रति यथा येन प्रकारेण वर्तते तथा भविता। प्रतीतः प्रत्यभिज्ञानवांश्च भविता। रात्रीः सुखं शयिता (V.T.)

(2) Among modern translators also Hillebrandt and Carpentier take it in the first way and Deussen and Radhakrishnan take it in the second way.

(3) Both शान्तसङ्कल्पत्व and सुमनस्कत्व asked by Nachiketas for his father are granted here.

NACHIKETAS ASKS A SECOND BOON— TEACH ME NĀCHIKETAGNI

स्वर्गे लोके न भयं किञ्चनास्ति
न तत्र त्वं न जरया बिभेति ।
उभे तीर्त्वा अशनायापिपासे
शोकातिगो मोदते स्वर्गलोके ॥ ११ ॥

(Nachiketas said to Yama) There is no fear in Svarga. You are not there. One has no fear of old age (in Svarga). Overcoming hunger and thirst, being free from sorrow, one enjoys bliss in Svarga.

Expl. (1) After obtaining the first boon, as a preliminary to the second boon, Nachiketas praises Svarga.

(2) Here, the word Svarga is to be taken as referring to the usual Svargaloka, as also Vishnuloka. It will be made clear in the following verses that the Svarga Agni about whom Nachiketas enquires in the second boon is Vishnu himself. He bestows Svarga, that is to say, Vishnuloka to the performer of Nachiketa sacrifice. Before reaching this highest goal, the sacrificer stays at the usual Svargaloka for a Manvantara period. Therefore, Nachiketas praises both these worlds here. There is no fear of death etc. in these.

Yama does not confront the Nachiketa sacrificer during the Manvantara period when he is in the usual Svargaloka and there is no question of Yama in Vishnuloka. Thus the description of Svarga given here is to be taken with reference to the usual Svarga and also Vishnuloka with appropriate interpretation. To indicate a reference to the usual Svarga the word स्वर्गलोक is repeated twice in this verse.

(i) स्वर्गे लोके स्वर्गशब्दिते भगवल्लोके (R.K.)

(ii) यद्वा नायं लोकः विष्णुलोकः। किन्तु प्रसिद्धस्वर्गलोक एवेति ज्ञापनाय पुनरुक्तिः। 'प्राप्य स्वर्गं तत्र भयातिगः। उष्य मन्वन्तरं कालमित्यादि भाष्योक्तेः (R.K.)

(iii) न तत्र त्वम्—न तत्र मन्वन्तरकालपर्यन्तं मृत्युरस्तीत्यर्थः (V.T.)

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो
प्रब्रूहि तं श्रद्दधानाय मह्यम्।
स्वर्गलोका अमृतत्वं भजन्त
एतद्द्वितीयेन वृणे वरेण॥ १३॥

O Yama (God of death)! you know this Agni (Vishnu) who leads to Svarga. You teach him to me who have faith. Those who stay in Svarga (for a manvantara, ultimately) attain immortality (liberation). I choose this by the second boon.

Expl. (1) Agni refered to here is lord Vishnu himself,

(i) अग्निशब्दितेष्टकचितस्थम् अङ्ग्यत्वादिगुणयुक्ततया अग्नि-नामकं हरिम् (R.K.)

(ii) स्वर्ग्यम्—स्वर्गसाधनम् (R.K.)

(iii) स्वर्गलोकाः—स्वर्गो लोको येषां ते तथोक्ताः मन्वन्तरं स्वर्गे लोके स्थास्यन्तः पश्चादमृतत्वं मुक्तिं भजन्ते (R.K.)

YAMA TEACHES NĀCHIKETAGNI

प्र ते ब्रवीमि तदु मे निबोध
स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।
अनन्तलोकाप्तिमथो प्रतिष्ठां
विद्धि त्वमेतं निहितं गुहायाम् ॥ १३ ॥

(Yama said) O, Nachiketas! I know the Agni (Vishnu) who leads to Svarga and teach him to you well. You know him attentively from me.

You know him to be that who leads one to the world of Ananta (infinite i.e., lord Hari), who is the support (of all worlds) and who is present in the heart (of all beings).

Expl. (1) By way of second boon Nachiketas asks Yama to teach him Agni who leads the Nachiketa sacrificer to Svarga. Yama starts teaching him here. Agni taught here is not the ordinary fire-god but he is Vishnu himself. This is clear from the adjectives given here viz., anantalokāpti, pratisthā and guhā-nihita. These adjectives cannot be the adjectives of mere fire-god or the deity Agni.

(2) (i) अनन्तलोकाप्तिम्— अनन्तस्य विष्णोः लोकस्य आप्तिं साधनम् (R.K.)

(ii) अनन्तस्य लोकः आप्यते येनेति। अनन्तलोकः आप्यते येनेति वा अनन्तलोकाप्तिः तम् (V.T.)

(iii) अग्र्यत्वादग्निनामासौ नाचिकेताग्निगो हरिः।
लोको विष्णोरनन्तस्य तज्ज्ञानान्नित्य आप्यते॥
प्रतिष्ठा सर्वलोकस्य स विष्णुः सर्वहृद्गतः।
स एव सर्वलोकादिः तज्ज्ञानान्मुच्यते भृशम्॥
(M.B.)

लोकादिमग्निं तमुवाच तस्मै
या इष्टका यावतीर्वा यथा वा।
स चापि तत्प्रत्यवदत् यथोक्त-
मथास्य मृत्युः पुनरेवाह तुष्टः॥ १४॥

Yama taught Nachiketas the Agni, (present in the sacrificial pit) who causes the whole world. He also taught him the deity, number and size of the sacrificial bricks. Nachiketas repeated it as taught to him. Yama was pleased and spoke again.

Expl. (1) In response to Nachiketasa's second boon Yama started teaching Agni who leads to Svarga. This Agni is not the ordinary fire god but he is the Lord Hari (Vishnu) himself. This is clear from the adjective lokādi i.e., cause of the whole world.

सर्वभूतानामादिं कारणभूतं अग्निं चितिस्थमग्निनामकं हरिम्।
(R.K.)

(2) The deity of sacrificial bricks is Vishnu himself. The number of bricks to be used is three hundred and sixty.

षष्ठ्युत्तरशतत्रयसंख्याकदेवतां विष्णुम्, इष्टकासंख्यां परिमाणं च उवाचेत्यर्थः । (R.K.)

YAMA NAMES SVARGYA AGNI AS NĀCHIKETAGNI

तमब्रवीत् प्रीयमाणो महात्मा
वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भवितायमग्निः
शृङ्कां चेमामनेकरूपां गृहाण ॥ १५ ॥

The large hearted Yama, extremely delighted, said to Nachiketas—I shall give you another boon now. This Agni (present in the sacrificial pit) will be known by your name. Take also this golden chain.

Expl. (1) Yama was extremely pleased by Nachiketasa's quick learning and announced that the Svargya Agni taught to Nachiketas will henceforward be known as Nāchiketāgni.

(2) बहुरूपां—सुवर्णमयीम्, 'बहुरूपं च पुरुटं कार्तस्वरमितीर्यते' इत्युक्तेः । शृङ्कां—कण्ठमालाम् ।

RESULTS OF THE PERFORMANCE OF NĀCHIKETA SACRIFICE

त्रिणाचिकेतः त्रिभिरेत्य सन्धिं
त्रिकर्मकृत् तरति जन्ममृत्यू ।
ब्रह्मजज्ञं देवमीड्यं विदित्वा
निचाय्येमां शान्तिमत्यन्तमेति ॥ १६ ॥

He who performs Nāchiketa sacrifice thrice, associating with the three (Vedas), who performs the three acts (yagna, dāna, tapas) crosses over birth and death.

Meditating upon the omniscient, revealed through the Vedas, resplendent and adorable, having obtained his vision, will attain ever-lasting peace.

Expl. (1) Here the results of the performance of Nāchiketa sacrifice and meditating upon Lord Hari are explained by Yama.

(2) (i) त्रयः नाचिकेताः यस्यासौ त्रिनाचिकेतः त्रिवारानुष्ठित-नाचिकेतनामकाग्निचयनः (R.K.)

(ii) त्रिभिः वेदैः सन्धिं सन्धानमेत्य वेदत्रयाविरुद्धो वर्तते, वेदत्रयोक्तमार्गेण भगवत्तत्वं जानन् (R.K.)

(iii) त्रिकर्मकृत्—यज्ञदानतपःकर्ता

(3) The expression ब्रह्मजज्ञ refers to two facts viz., (i) revealed through Vedas (ii) omniscient,

ब्रह्म वेदः तत्र व्यक्तत्वात् ब्रह्मजः विष्णुः। जानातीति ज्ञः सर्वज्ञः।
ब्रह्मजश्चासौ ज्ञश्च ब्रह्मजज्ञः। (R.K.)

(4) निचाय्य—विचार्य, विदित्वा— साक्षात्कृत्य (R.K.)

त्रिणाचिकेतः त्रयमेतद् विदित्वा
य एवं विद्वान् चिनुते नाचिकेतम्।
स मृत्युपाशान् पुरतः प्रणोद्य
शोकातिगो मोदते स्वर्गलोके ॥ १७ ॥

The wise man who performs Nāchiketa sacrifice thrice knowing these three (the deity, i.e., Vishnu, the number i.e., three hundred and sixty and the size of the sacrificial bricks) throwing off first the bonds of death, and then overcoming the sorrow, rejoices in Svargaloka (Vishnuloka).

Expl. (1) Yama once again explains the good results of performing Nāchiketa sacrifice with the knowledge of deity etc., here.

(2) The Svargaloka referred to here is not to be interpreted only as usual Svargaloka. The sacrificer first goes to the usual Svargaloka, stays there for a manvantara, then proceeds to Vishnuloka. Therefore, rejoicing in both in the said manner is implied here.

स्वर्गलोके प्रसिद्धे मोदते। तदनन्तरं क्रमात् विष्णुलोके मोदते इति व्याख्येयम्। न चायं स्वर्गलोकः प्रसिद्ध एव 'स्वर्गलोका अमृतत्वं भजन्ते' इत्युपक्रमात् (V.T.)

एष तेऽग्निर्नाचिकेतः स्वर्ग्यो
यमवृणीथा द्वितीयेन वरेण ।
एतमग्निं तवैव प्रवक्ष्यन्ति जनासः
तृतीयं वरं नचिकेतो वृणीष्व ॥ १८ ॥

This Nāchiketa Agni who leads to Svarga and who was chosen by you for the second boon (is explained). People will henceforward designate him by your name only.

O, Nachiketas ; now choose the third boon.

THE THIRD BOON—DOES GOD REGULATE EVEN AFTER DEATH AND LIBERATION ?

येयं प्रेते विचिकित्सा मनुष्ये
अस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाहं
वराणामेष वरस्तृतीयः ॥ १९ ॥

Some say—He is (God is as a regulator) even after death and liberation of a person, while others say—He is not. Thus, there is doubt (in this respect). I wish to have this knowledge instructed by you. This is my third boon.

Expl. (1) After knowing Svargya Agni by his second boon, Nachiketas wants to know whether God regulates jīva after death and liberation. He mentions the two views in this respect and the consequent

doubt. He appeals to Yama to teach him in this respect. This is his third boon.

(2) The word प्रेते refers to both dead and liberated. प्रेते मृतपुरुषे मुक्ते च मनुष्ये (R.K.)

(3) The doubt here is not whether the soul continues to exist after death but whether God continues to regulate even after death and liberation.

मृतपुरुषे मुक्ते च मनुष्ये नियामकत्वेन भगवानस्तीति एके ज्ञानिनः वदन्ति नास्तीति अज्ञाः । अतो विप्रतिपत्तेः मम जाता इयं विचिकित्सा सन्देहः (R.K.)

(4) The nature of the third boon chosen by Nachiketas has to be ascertained from the answer given by Yama. In this connection the following verses in the answer given deserve our attention.

(i) The point raised in the verse—

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद् विमुच्यमानस्य किमत्र परिशिष्यते ॥ (II-1-4)

is answered as एतद्वैतत्. The question asked here is, when the liberated soul casts away the gross body and the subtle body what remains? The answer is, it is that, that is to say, it is God who will continue to regulate the liberated soul. It is that which you wish to know.

(ii) In the verse—

य एषु सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ॥
तस्मिन् लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ॥
(II-1-8)

the fact of God regulating the jīva during the dream state is stated in the first line and God's nature is explained in the second and third lines. Then, it is affirmed as एतद्वैतत् it is that which you wish to know.

Thus, the whole answer given to the third question and its sub-questions asked by Nachiketas is an exposition of the nature of God, particularly, the fact of God being a regulator of liberated jīvas. The fact of his being a regulator in all other states is also naturally brought out.

(5) If the question were a simple question as to whether the soul survives after death or not, there was no need to give such a detailed exposition of the nature of God. Moreover, Nachiketas was cursed to death and had gone to Yama's world. Therefore, he is not likely to have any doubt regarding the survival of the soul after death. The very existence of Yamaloka, Nachiketasa's going there after death etc., pre-suppose the survival of the soul after death. Therefore, the question here is not whether the soul survives after death or not, but whether God continues to regulate the souls after death and liberation. An answer to

this requires a detailed exposition of the nature of God who regulates.

(6) (i) प्रेते मुक्ते मनुष्ये नियामकत्वेन भगवानस्तीति ज्ञानिनो वदन्ति । नास्तीत्यज्ञाः । तस्य नियामकस्य स्वरूपं यथावदहं विद्याम्
(M.B.)

YAMA TRIES TO DISSUADE NACHIKETAS TO TEST HIS FIRMNESS

देवैरत्रापि विचिकित्सितं पुरा
नहि सुज्ञेयोऽणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व
मा मोपरोत्सीरिति मा सृजैवम् ॥ २० ॥

(Yama said) Even gods had doubt in the past in this respect. This subtle dharma (God) cannot be easily understood. O, Nachiketas, choose a different boon. Do not press me much.

(Nachiketas said) please do not let me down.

Expl. (1) In order to impress upon Nachiketas the importance of the subject, Yama tries to dissuade Nachiketas from seeking this knowledge. However, Nachiketas is firm about his question.

(2) धर्मः—धारकत्वात् धर्मः भगवान् (R.K.) The word dharma conveys God here.

देवैरत्रापि विचिकित्सितं किल
त्वं च मृत्यो यन्न सुज्ञेयमात्थ ।
वक्ता चास्य त्वादृगन्यो न लभ्यः
नान्यो वरस्तुल्य एतस्य कश्चित् ॥ २१ ॥

(Nachiketas said) O, Yama ! since you yourself say that even gods had doubt (in this respect) in the past, and it is not easy to know (hence teach me this).

No other teacher comparable to you could be got. No other boon comparable to this (could also be thought of).

Expl. (1) Nachiketas insists on obtaining the same boon.

शतायुषः पुत्रपौत्रान् वृणीष्व
बहून् पशून् हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व
स्वयं च जीव शरदो यावदिच्छसि ॥ २२ ॥

(Yama said) Choose sons and grandsons who shall live for a hundred years. Choose plenty of cattle, elephants, gold and horses, vast expansion of land and the life for yourself for as many years as you wish to live.

एतत्तुल्यं यदि मन्यसे वरं
वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि
कामानां त्वा कामभाजं करोमि ॥ २३ ॥

(Yama said) O, Nachiketas ! if you think of another boon similar to this boon, you choose

that one. You choose wealth and long life. You prosper on the great land. I shall make you enjoy your best desire.

Expl. (1) Yama tries to persuade him to ask for an alternate boon.

ये ये कामाः दुर्लभाः मर्त्यलोके
सर्वान् कामान् छन्दतः प्रार्थयस्व ।
इमा रामाः सरथाः सतूर्याः
नहीदृशा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व
नचिकेतो मरणं मानुप्राक्षीः ॥ २४ ॥

Whatever desires are difficult to be obtained in the world of mortals, you ask for all those as you like. Here are charming maidens with their chariots and musical instruments. Such ones (maidens) cannot be obtained by men. Be served by these given by me. O Nachiketas, do not ask about Marana (the God who will regulate the jivas after death and liberation).

Expl. (1) Yama offers many temptations to test the firmness of Nachiketasa's mind.

(2) मरणम्—मरणे स्थितं म्रियमाणजीवस्थितं भगवन्तं मानुप्राक्षीः । (V.T.)

(3) मुक्तेरपि मरणात्मकत्वात् मरणमित्यपि भवति । (M.B.)

NACHIKETAS REFUSES TO BE LURED

श्वोभावा मर्त्यस्य यदन्तकैतत्
सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव
तवैव वाहाः तव नृत्तगीतम् ॥ २५ ॥

(Nachiketas said) O, Yama! all these shall not be the next day (these are very temporary). These wear out the vigour of all the senses of man. Even the whole life is very brief. Let the chariots, dance and music be with you only.

Expl. (1) श्वः परेद्युः अभावाः भवन्तीति भावाः न भावाः अभावाः असन्तः अस्थिरा इति यावत् । (R.K.)

न वित्तेन तर्पणीयो मनुष्यो
लप्स्यामहे वित्तमद्राक्ष्म चेत् त्वाम् ।
जीविष्यामो यावदीशिष्यसि त्वं
वरस्तु मे वरणीयः स एव ॥ २६ ॥

Man is never content with wealth. When we see the gods like you, we do get wealth. So long as you protect us we do live. Hence, I insist on the very boon (viz., teach me the nature of God who continues to regulate even after death and liberation).

Expl. (1) This is Nachiketasa's reply to Yama's offer to ask for wealth etc., instead of the nature of

God. वृणीष्व वित्तमित्यादेरुत्तरम्। Nachiketas points out that wealth will never satisfy a man.

(2) Nachiketas states that when one meets a deity like Yama, such things as wealth and life are available without asking. Therefore, one should aspire to get much higher i.e., knowledge of God from him.

त्वादृशे देवे दृष्टे वित्तायुषोरनुषङ्गसिद्धत्वात् न ते पृथक् प्रार्थनीये (R.K.)

अजीर्यताममृतानामुपेत्य
जीर्यन् मर्त्यः क्वधःस्थः प्रजानन्।
अभिध्यायन् वर्णरतिप्रमोदान्-
अतिदीर्घे जीविते को रमेत ॥ २७ ॥

O, wise one ! (Yama) having reached the undecaying and the immortal (gods like you), how can the decaying mortal be (looking) below ? Who will desire for a long life harping on (the lost) joys of beauty and pleasure (of sensuous objects) ?

Expl. (1) Here Nachiketas makes two points : 1. No person would like to be interested in the worldly things and worldly life after meeting a Guru like Yama who could give a much higher knowledge i.e., knowledge of God. 2. Nobody would like to have prolonged life, since, in the old age, one will not be able to enjoy the pleasure of sensuous objects. Harping on the memory of such objects will be more a matter of pain than of pleasure.

(i) त्वादृशगुरुप्राप्तावपि भगवत्स्वरूपमविज्ञाय पुत्रपौत्रादिकं वृण्वतो मे तम एव भविष्यति। तथाहि श्रुतिः इह चेदवेदीरथ सत्यमस्तीत्यादिका (V.T.)

(ii) वर्णः स्त्रीपुत्रादिरूपविशेषः, रतिः क्रीडा, प्रमोदः तदुत्थः सुखविशेषः (V.T.)

(iii) वयोऽधिकत्वे जराद्यापत्त्या भोगशक्तेरभावात् प्रत्युत क्लेश एव भवेदिति भावः (R.K.)

(2) प्रजानन्–wise, could be taken either as सम्बोधन of Yama or as an adjective of मर्त्यः।

यस्मिन्निदं विचिकित्सन्ति मृत्यो
साम्पराये महति ब्रूहि नस्तत्।
योऽयं वरो गूढमनुप्रविष्टो
नान्यं तस्मान्नचिकेता वृणीते ॥ २८ ॥

O, Yama! tell me that about which they doubt (i.e., whether God continues to regulate after death and liberation or not) to enable me to achieve the great prosperity (i e., liberation).

Nachiketas does not choose any other boon than the one (already chosen) that penetrates into the mystery.

Expl. (1) महति साम्पराये—मुक्तौ निमित्तसप्तमी, मोक्षार्थं नो ब्रूहि उपदिश। साम्परायपदस्य श्रेयोमात्रसाधारण्यात् मुक्त्यर्थत्वलाभाय महतीत्युक्तम् (R.K.)

इति काठकोपनिषदि प्रथमाध्यायस्य प्रथमवल्ली समाप्ता ॥

द्वितीया वल्ली

DISTINCTION BETWEEN GOOD AND PLEASANT

अन्यत् श्रेयोऽन्यदुतेव प्रेयः
ते उभे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य साधु
भवति हीयते अर्थाद् य उ प्रेयो वृणीते ॥ १ ॥

(Yama said) Different is the good (Brahma-jnāna) and different, indeed, is pleasant (wife, sons, property etc.)- These two, with different purposes, bind a man. Of these two, he who chooses the good will prosper. But one who chooses the pleasant will be deprived of the life's goal.

Expl. (1) Yama demarcates the purposes of worldly pleasure and higher knowledge here.

(2) श्रेयः—प्रशस्ततमं ब्रह्मज्ञानम्, प्रेयः—प्रियतमं दारापत्यादि-काम्यमानं वस्तु (R.K.)

(3) उतशब्दः चार्थः, इवशब्दः अवधारणार्थः (V.T.)

(4) इव also indicates that for the wise the pleasant —wife, son, property etc., is also an instrument of good. दारापत्यादिप्रेयसोऽपि सद्धर्मद्वारा श्रेयस्त्वमेवेति सूचनाय इवशब्दः (R.K.)

5. अर्थात्—परमपुरुषार्थात् हीयते (R.K.)

श्रेयश्च प्रेयश्च मनुष्यमेतः
तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो धीरोऽभिप्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमान् वृणीते ॥ २ ॥

Both the good and the pleasant offer to a man. The wise, pondering over them, discriminates. He chooses the good rejecting the pleasant. But the un-wise chooses the pleasant consisting of acquisition and preservation (of worldly objects).

Expl. (1) सम्परीत्य–सम्यग् ज्ञात्वा विविनक्ति श्रेयो मोचकं प्रेयो बन्धकमिति विवेचयति (R.K.)

(2) अभि–अवज्ञाय rejecting (R.K.)

स त्वं प्रियान् प्रियरूपांश्च कामान्
अभिध्यायन्नचिकेतोऽत्यस्राक्षीः ।
नैकां सृङ्कां वित्तमयीमवाप्तो
यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३ ॥

O Nachiketas! you (though tempted by me) rejected these objects of pleasure, beloveds (wife, son etc.) and of beloved forms (house, garden, property etc.) thoughtfully (thinking them to be perishable). You did not accept this chain of wealth in which many men sink.

Expl. (1) प्रियान्—दारापत्यादीन्, प्रियरूपान्—गृहाराम-क्षेत्रादीन्, कामान्–काम्यमानान्, अभिध्यायन्–अस्थिरतया मन्वानः ।

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सितं नचिकेतसं मन्ये
न त्वा कामा बहवो लोलुपन्तः ॥ ४ ॥

Widely apart are these two i.e., knowledge and worldly objects that are opposed to each other and lead to opposite results. I know that Nachiketas is desirous of knowledge. These very many desires did not tempt you.

Expl. (1) अविद्या—विद्याभिन्ना ऐहिकसुखसाधनत्वेन ज्ञाता, विषूची—विरुद्ध फलहेतू ।

अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितंमन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढाः
अन्धेनैव नीयमाना यथान्धाः ॥ ५ ॥

The un-wise, absorbed in the worldly things only, considering themselves to be intelligent and learned, following the crooked ways, rotate (in the worldly life only) like blind persons led by a blind person.

Expl. (1) Here अविद्या stands for प्रेयस् i.e., other than ब्रह्मविद्या । अविद्याशब्दितप्रेयस्कामान् निन्दति यमः । अविद्यायाम्—ब्रह्मविद्येतरस्मिन् (R.K.)

(2) दन्द्रम्यमाणाः-वक्रगतयः (R.K.)

न साम्परायः प्रतिभाति बालं
प्रमाद्यन्तं वित्तमोहेन मूढम्।
अयं लोको नास्ति पर इति मानी
पुनःपुनः वशमापद्यते मे ॥ ६ ॥

The God will not reveal himself to a person who is childish, careless and deluded by the glamour of wealth. Such a person who thinks that there is this world only and no other world, will become a prey to me (Yama) again and again.

Expl. (1) साम्परायः — मोक्षः, तत्साधनीभूतभगवानिति यावत् (V.T.)

IT IS DIFFICULT TO GET A RIGHT TEACHER

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यन्न विद्युः।
आश्चर्योऽस्य वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

He (God) cannot even be heard by many. Many will not know him (fully) even hearing. One who can teach him truly is rare to be found. One who can get a teacher is rare to be found. One who knows, duly instructed, is also rare to be found.

Expl. (1) अस्य भगवतः कुशलः वक्ता यथावत् स्वरूपोपदेष्टा आश्चर्यः दुर्लभः। अस्य वक्तुः लब्धा प्राप्ता यथावत्स्वरूपवक्तृभूता-

चार्यप्राप्तिमान् कुशलानुशिष्टः यथावदनुशासितः ज्ञाता च दुर्लभः इत्यर्थः (R.K.)

(2) Sri Vedeshatirtha gives the prose order slightly differently. कुशलेन गुरुणा अनुशिष्टः अस्य भगवतः यथार्थतो ज्ञाता ज्ञानानुसारेण वक्ता आश्चर्यः दुर्लभः। कुशलोऽस्य भगवतो लब्धा गुरूक्तप्रकारेण ज्ञाता श्रोताप्याश्चर्य इति योजना।

(V.T.)

न नरेणावरः प्रोक्तः एष
सुज्ञेयो बहुधा चिन्त्यमानः।
अनन्यप्रोक्ते गतिरत्र नास्ति
अणीयान् हि अतर्क्यमणुप्रमाणात् ॥ ८ ॥

He (God) who is taught by an inferior person is inferior. Thought in many ways he is not correctly understood. He (God) who is taught by one who considers himself identical (with him) is not comprehended at all. He is subtler than the subtle and beyond the logic.

Expl. (1) Inferior thinkers have thought about God in many inferior ways such as 'He has only a few qualities, he has material body, he is subordinate to matter etc. Therefore, their concept of God is interior and hence they have not understood him correctly. नरेण अज्ञानिमनुष्येण प्रोक्तः अवरः अप्रकृष्टः। कुतः। बहुधा प्रकृत्युपसर्जनत्वाल्पगुणत्वप्राकृतदेहत्वादिनानाप्रकारेण चिन्त्यमानः सन् तैरेषः सु सम्यक् यथावत्तया ज्ञेयो न भवति (R.K.)

(2) Sri Vedashatirtha explains the first line differently as follows :—

The concept of God as explained by Shaiva, Brāhma, Saura, Gānapatya etc., inferior thinkers is inferior. Therefore, he is not correctly understood by them. God is thought of as possessing infinite numbers of qualities etc., (in Veda etc., sacred literature). Therefore he cannot be equated with inferior deities.

(i) नरेण मनुष्येण शैवब्राह्मसौरगाणपत्यादिना प्रोक्तः एषः सुज्ञेयो न भवति। यतस्तेन अवरः प्रोक्तः शिवादिरेव सर्वोत्तमः भगवान् तदपेक्षया अवरः इत्युक्तः (V.T.)

(ii) बहुधा बहुगुणत्वेन पूर्णगुणत्वेन चिन्त्यमानः वेदादिभिः यतोऽतो नायं तेन तथोक्तोऽपि अवरः तस्य मिथ्याज्ञानित्वात् (V.T.)

(3) अनन्य is one who considers himself identical with ब्रह्मन्। अहं ब्रह्मणोऽनन्य इति जानन् स्वात्मब्रह्मणोर्भेदमजानन् ऐक्यमेव जानन् अनन्य इत्युच्यते (R.K.)

The God (Brahman) taught by him cannot be comprehended at all since he is devoid of any attributes etc., तेन प्रोक्ते अत्र ब्रह्मविषये गतिर्ज्ञानं नास्ति। यत्किञ्चित्निर्विकल्पकवस्तुज्ञानमेव न भवतीति भावः (R.K.)

(4) Sri Vedeshatirtha explains it slightly differently closely following Bhāshya as follows :—

अनन्य is one who does not realise the difference between himself and God and considers himself as identical with God. No true knowledge of God arises

by his way of teaching. Jiva and Brahman are different as they possess opposite attributes and the knowledge of their identity is false knowledge. This difference of attributes is mentioned as अणुप्रमाणात् अणीयान्. God is subtler than Jiva who is अणु.

अन्यो भगवान् अन्योऽहमित्यजानन् स एवाहमिति जानंश्च अनन्यः। तेन प्रोक्ते अत्र ब्रह्मणि गतिः ज्ञानं सम्यग् ज्ञानं न जायते। कुतः। जीवेश्वरयोः विरुद्धधर्माधिकरणत्वेन भिन्नत्वात् तदभेदज्ञानिनो मिथ्याज्ञानित्वादिति भावेनाह। अणुप्रमाणादपि जीवादणीयानिति (V.T.)

(5) अन्यो भगवानन्योहमिति जानन्ननन्यः। तेन प्रोक्ते गतिर्ज्ञानं नास्ति। 'प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठे'ति वाक्यशेषात्।

जीवानां चैव विष्णोश्च यो न वेत्ति भिदां पुमान्।
तदनुव्रताश्च ये केचित् तेषां ज्ञानं न जायते॥

इति ब्रह्मवैवर्ते (M.B.)

In this Bhashya attention is drawn to the वाक्यशेष or the sentence in the next verse viz., 'प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ' wherein it is clearly stated that the knowledge imparted by जीवेश्वरभेदज्ञानिन् is the true knowledge. वाक्यशेषे अन्येनैव जीवेश्वरभेदज्ञानिना आचार्येण प्रोक्ता वेदप्रवचनोत्पादितैव मतिः सुज्ञानाय साक्षात्काराय भवतीत्युक्तत्वेन अनन्यप्रोक्त इति वाक्यमपि जीवेश्वरभेदाज्ञानिना तदभेदज्ञानिना च प्रोक्ते ज्ञानं नास्तीति व्याख्येयम् (V.T.)

(6) Sri Sankara also takes अनन्यप्रोक्ते as अपृथग्दर्शिनाप्रोक्ते taught by one who does see any difference between himself and Brahman. But he takes गतिः नास्ति as अगतिः नास्ति thereby drawing the conclusion that there is no absence of right knowledge. While as per Sri Madhva's interpretation the sentence अनन्यप्रोक्ते गतिरत्र नास्ति states that 'No right knowledge arises when taught by a person who thinks himself to be identical with Brahman. The same sentence with गतिः being taken as अगतिः as per Sri Sankara's interpretation states that 'There will be no absence of right knowledge when taught by a person who does not see any difference between himself and Brahman.

प्रोच्यमानब्रह्मात्मभूतेनाचार्येण अनन्यतया प्रोक्ते आत्मनि अगतिः अनवबोधोऽपरिज्ञानमत्र नास्ति (S.B.)

It is pointed out by Sri Madhva that Sri Sankara's interpretation does not go well with the वाक्यशेष or the following sentence in the next verse viz., 'प्रोक्ताऽन्येनैव सुज्ञानाय प्रेष्ठ'।

(7) (i) अणुप्रमाणात् अणुपरिमाणतः अणीयान् अतिसूक्ष्मं हि यतः अतो न प्रत्यक्षम्। अतर्क्यं च अनुमानागोचरश्च (R.K.)

(ii) अणुप्रमाणादपि जीवादणीयान् हि....अतः प्रत्यक्षं न भवति (V.T.)

नैषा तर्केण मतिरापनेया
प्रोक्ताऽन्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि
त्वादृग् नो नचिकेतः प्रष्टा ॥ ९ ॥

This knowledge (the knowledge of God) cannot be obtained by logic, nor can it be removed by logic (once firmly obtained through a proper preceptor). O my dearest ! taught by a preceptor who has realised the difference between himself and God, it is rightly understood. You have obtained it. You have firm conviction. O Nachiketas ! One will not get enquirers like you.

Expl. (1) आपनेया has to be understood in two ways :—(i) आ+नेया, (ii) अप+नेया cannot be easily understood by logic or cannot be easily removed by logic.

(2) अन्येन by one who knows the difference between himself and God. अन्येन ब्रह्मणोऽन्योहमिति जानता (R.K.)

(3) प्रेष्ठ—प्रियतम, सत्यधृतिः—अचाल्यधैर्यवान् (R.K.)

EXPOSITION OF GOD'S NATURE

जानाम्यहं शेवधिरित्यनित्यं
नहि अध्रुवैः प्राप्यते ध्रुवं तत् ।
ततो मया नचिकेतश्चितोऽग्निः
अनित्यद्रव्यैः प्राप्तवानस्मि नित्यम् ॥ १० ॥

I know that the God who is conveyed by 'a' kara and who is eternal is the final goal. That eternal God cannot be obtained by the weak-minded (by those who lack in jnāna, bhakti etc.).

Therefore, O Nachiketas I worshipped Agni (God) present in sacrificial pit by the means (mind etc.) that are devoted to God and obtained the eternal (God).

Expl. (1) Before starting the teaching of the nature of God, Yama assures Nachiketas that he knows God well and he can teach him. त्वया पृष्टं ब्रह्मस्वरूपं जानामीत्याह यमः (R.K.)

(2) अनित्यम् refers to God as one who is conveyed by 'a' kara and who is eternal अकारः ब्रह्मवाची। अकारवाच्यं च तत् नित्यं च अनित्यम् (R.K.)

(3) शेवधिः—निधिः, निधिसदृशम्, परमपुरुषार्थहेतुः (R.K.)

अध्रुवैः—ब्रह्मज्ञानभक्त्यादिहीनैः, ध्रुवम्—ब्रह्म (R.K.)

(4) अनित्यद्रव्य refers to mind etc., means that are devoted to God. अकारवाच्यं ब्रह्मरूपं वस्तु विषयतया येषामस्तीति तानि अनित्यानि। अनित्यानि च तानि द्रव्याणि मनः प्रभृतीनि तैः नित्यं शाश्वतं ब्रह्म (R.K.)

In this verse Yama informs Nachiketas that (i) God is the final goal, (ii) He cannot be obtained by weak-minded, (iii) Yama obtained his knowledge by turning his mind towards him devotedly.

(5) This verse is fully explained as follows :—

अनित्यं अकारवाच्यं ब्रह्म नित्यं शेवधिः निधिरिति परमपुरुषार्थहेतुरिति जानामि। अध्रुवैः न विद्यते ध्रुवं ब्रह्म येषां तैः अध्रुवैः ज्ञानभक्त्यादिहीनैः ध्रुवं शाश्वतं ब्रह्म न प्राप्यते। अनित्यानि

अकारवाच्यं ब्रह्म नित्यं वस्तु विषयतया येषामस्ति तानि द्रव्याणि मनःप्रभृतीनि तैः अनित्यद्रव्यैः अग्निः चितः तेन नित्यं शाश्वतं ब्रह्म आप्तवानस्मि । (R.K.)

कामस्याप्तिं जगतः प्रतिष्ठां
क्रतोरानन्त्यमभयस्य पारम् ।
स्तोममहदुरुगायं प्रतिष्ठां दृष्ट्वा
धृत्या धीरो नचिकेतोऽत्यस्राक्षीः ॥ ११ ॥

O Nachiketas; having realised him (God) who is the support of the world, who bestows endless fruits for the deeds and knowledge (dedicated to him), who bestows fearlessness, who cannot be fully explained even by Vedic hymns, who is sung by the great (Chaturmukha Brahma etc.) and who is the abode of liberated, you, the wise one, rejected the fulfilment of worldly desires with a firm mind.

Expl. (1) Some of the important characteristics of God are explained here.

क्रतोरानन्त्यम्—क्रतोः भगवदीयकर्मणः भगवदीयज्ञानस्य वा आनन्त्यम् ।

स्तोममहत्—स्तोमाः स्तोत्रसाधनीभूतमन्त्राः तेभ्यः महत्, स्तोमैः साकल्येन प्रतिपादयितुमशक्यमिति यावत् ।

उरुगायम् — उरुभिः ब्रह्मादिभिः मुमुक्षुभिर्वा गीयते इति उरुगायम् । प्रतिष्ठाम्—मुक्ताश्रयम् । (R.K.)

तं दुर्दर्शं गूढमनुप्रविष्टं
गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं
मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

The wise man, through contemplation, knowing him (God) who is difficult to be known, who is hidden, who has entered all (to regulate them), who is in the cave of heart of all, who is present in the liberated, and who is everpresent, overcomes both joy and sorrow.

Expl. (1) The nature of God who regulates the liberated, being present in them, is explained here.

मुक्तनियामकभगवत्स्वरूपज्ञानेनैव मुक्तिः इति भावेन मुक्तस्थित-भगवज्ज्ञानस्य मोक्षसाधनत्वमाह । (V.T.)

(2) गह्वरेष्ठम्—मुक्तजीवेस्थितम्, संसार्यगम्यत्वात् मुक्तो गह्वरो ज्ञेयः ।

(3) (i) अध्यात्मयोगेन—ध्यानयोगेन (R.K.)

(ii) अधिकश्चासौ आत्मा च अध्यात्मा स एव योगो मोक्षोपायः इत्यध्यात्मयोगः तस्य अधिगमः तदपरोक्षज्ञानं तेन (V.T.)

एतत् श्रुत्वा सम्परिगृह्य मर्त्यः
प्रवृह्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयं हि लब्ध्वा
विवृतं सद्म नचिकेतसं मन्ये ॥ १३ ॥

A mortal, hearing about him (God) who supports (the whole world), who is subtle, and knowing him (God) as distinct (from jiva) rejoices reaching him who is the source of joy. I know that the door of the abode (Vaikunta) is open to Nachiketas who knows him.

Expl. (1) (i) धर्मम् — जगद्धारकम्, प्रवृह्य — जीवात् पृथक् कृत्य, सम्परिगृह्य—सम्यग् ज्ञात्वा, सद्म—वैकुण्ठद्वारम्

(ii) मोदनीयम्—सन्तोषणीयं भगवन्तम् (V.T.)

(iii) The reading धर्म्यं is explained as धर्म एव धर्म्यः (V.T.)

In this verse the important doctrine of God being present in the liberated as distinct from him and regulating him is specifically stated. This knowledge will enable the seekers to obtain the right knowledge of God.

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

(Nachiketas asks) Tell me that which you see as beyond dharma and adharma, distinct from the cause and effect, distinct from the past and present.

Expl. (1) Nachiketas wants to know the nature of God as distinct from all others. He mentions some of the distinctions and wants to know the God who is beyond all these.

तत्वं ब्रूहीति 'प्रवृह्ये'त्यनेनोक्तं जीवाद् भेदं सविशेषमनुवदन् प्रार्थयते (V.T.)

(2) कृताकृतात्—कार्यात् कारणाच्च, अन्यत्—तदुभय-विलक्षणम् (R.K)

(3) Vedeshatirtha interprets this verse slightly differently as follows :—

धर्मात् पुण्यात्मनो जीवादन्यत्। अधर्मात्मनो जीवादन्यत्। न केवलं चेतनादेव किन्तु कृताकृतात् कार्याकार्यादचेतनादपि अन्यत्। न केवलं वर्तमानादेव किन्तु भूतात् भव्याच्चान्यत्। तत् मुक्त-नियामकं ब्रह्म यत् येन प्रकारेण पश्यसि तत् तेन प्रकारेण वद (V.T.)

The fact of God being distinct from both Jiva and Jada is brought out here.

सर्वे वेदा यत्पदमामनन्ति
तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण ब्रवीमि ॥ ॐ इत्येतत् ॥ १५ ॥

I shall briefly teach you the nature of that which all Vedas primarily convey, for (dedicating to) which all rituals are stated, desiring (the favour of) which the study of Veda and austerities are undertaken. It is 'Om' (conveyed by 'Om' as possessing infinite attributes).

Expl. (1) आमनन्ति—मुख्यवृत्त्या बोधयन्ति, यत्पदम्—यस्य स्वरूपम्, तपांसि–कर्माणि, ब्रह्मचर्यम्–ब्रह्मगोचरश्रवणादिकम्, उर्ध्वरेतस्त्वादिव्रतं वा (R.K.)

(2) एतत्पदं ॐ इत्युच्यते (R.K.) ॐ गुणपरिपूर्णत्वात् ॐ नामकम् (V.T.)

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ १६ ॥

This is the imperishable Brahman. This is Supreme Akshara. Knowing this Akshara, one will get whatever one longs for.

Expl. (1) अक्षरम्—अविनाशि, परं अक्षरम्—परमाक्षर-नामकम् (R.K.)

(2) एतदेव—ॐ नामकमेव, परम्—सर्वोत्तमम् (V.T.)

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

This is the Chief support. This is a unique support. Knowing this support one will be honoured in the abode of Brahman.

Expl. (1) श्रेष्ठमालम्बनम्—मुख्याश्रयम्, परमालम्बनम्—विलक्षणाश्रयम् (R.K.)

(2) एतद्ध्येवाक्षरं ब्रह्म विष्ण्वाख्यं परमव्ययम् ।
सर्वस्यालम्बनं ज्ञात्वा मुच्यते नात्र संशयः ॥ (M.B.)

न जायते म्रियते वा विपश्चित्
नायं कुतश्चित् न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमानेपि देहे ॥ १८ ॥

The wise (who has attained Brahmaloka) is not born, nor dies. (because) God (who is his bimba) is not born from any, nor dies. This one (the Jiva) even when he has the bondage of body, is not born, is eternal and changeless (in respect of its Svarupa. Birth and death pertain only to its body). Therefore, (It goes without saying that at liberation also) it is not born nor dies (in respect of its Svarupa). (When in bondage also) It is not killed when the body is killed.

Expl. (1) In this verse it is stated that one who attains Bramhaloka will not have birth and death. Birth and death pertain to body only. The liberated has no gross body. There is no birth and death for Jivasvarupa either during bondage or when liberated. God is bimba, Jiva is pratibimba. The bimba is eternal. Therefore, pratibimba is also eternal.

(i) भगवतो जन्ममृतिहीनत्वात् तादृशभगवद्विपश्चितोऽपि देहयोगवियोगरूपजन्ममृती न स्तः (R.K.)

(ii) कुतो न जायते इत्यतो बिम्बस्य जननादिराहित्यादित्युक्तं नायं कुतश्चिदिति (Vyasatirtha Tika)

(iii) स्वरूपतो जन्माद्यभावाच्च नोक्तरूपजन्ममृती ज्ञानिनः। स्वरूपेण जननं बन्धवेलायामपि नास्ति किमुत मुक्तौ (R.K.)

(2) (i) पुराणः—पुरं देहमणति गच्छतीति पुराणः। देह-बन्धयुक्तः (R.K.)

(ii) शाश्वतः—अविकारः (R.K.)

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम्।
उभौ तौ न विजानीतः नायं हन्ति न हन्यते ॥ १९ ॥

If the slayer thinks that he slays and if the slain thinks that he is slain, both of them do not understand. He does not slay, nor is the other slain.

Expl. (1) Death pertains to body only. The soul being eternal cannot be slain. जीवस्वरूपस्य नित्यत्वादिति भावः (R.K.)

OPPOSITE ATTRIBUTES OF GOD

अणोरणीयान् महतो महीयान्
आत्मास्य जन्तोर्निहितो गुहायाम्।
तमक्रतुः पश्यति वीतशोकः
धातुः प्रसादान्महिमानमात्मनः ॥ २० ॥

In the cavity of the heart of the Jiva there is God. He (God) is smaller than the smallest and bigger than the biggest. One who has firm faith in God who is far superior to him will see him by his grace and get freed from the sorrow.

Expl. (1) अस्य जन्तोः—जीवस्य, अक्रतुः—अकारवाच्यविष्णुविषयकक्रतुशब्दितनिश्चयवान्—He who has firm faith in Vishnu conveyed by 'a' kara.

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

Sitting, he moves far; laying he goes everywhere. Who else than I can know him who is the cause of joy and sorrow ?

Expl. (1) In this verse the great power of God i.e., possessing of contradictory attributes is explained.

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
ऐश्वर्याद् भगवान् विष्णुः विरुद्धं घटयत्यसौ ॥ (M.B.)

(2) मदामदम्—मदश्च अमदश्च यस्माद् भवतः असौ मदामदः तम् (Vyāsatirtha Tīka)

(3) मदामदः—विबुधासुरसुखदुःखकारणमिति यावत् (V.T.)

(4) Sri Vedeshatirtha interprets 'ka' as Chaturmukhabrahmā and explains as follows :—

मदन्यः कः ब्रह्मैव तं सकलवेदोक्तप्रकारेण ज्ञातुमर्हति न त्वन्य इत्यर्थः ।

Only Chaturmukhabrahma, other than me, can understand him (through the entire Vedas) but no one else. (V.T.)

अशरीरं शरीरेषु अनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

The wise, knowing the lord who is present in the perishable bodies without being affected by the bodily effects, who is great and powerful, will be free from the sorrow.

Expl. (1) अशरीरम्–शरीरनिमित्तकविकाररहिततया स्थितम् विभुम्—समर्थम्, आत्मानम्—स्वामिनम् (R.K.)

(2) अशरीरम्—प्राकृतशरीररहितम्, विभुम्—व्याप्तम् (V.T.)

GOD'S GRACE IS ESSENTIAL

नायमात्मा प्रवचनेन लभ्यः
न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्यः
तस्यैष आत्मा विवृणुते तनूं स्वाम्॥ २३॥

The God cannot be realised by mere discourses (of scriptures), nor by intelligence, not even by the wide study (of scriptures). He can be realised only by him whom God chooses. The lord will reveal his nature to him.

Expl. (1) The importance of God's grace is brought out in this verse. यमेव वृणुते–यस्मै प्रसीदति।

(2) Since God is avyakta he cannot be realised without his grace. कथमन्यथा अव्यक्तैकस्वभावस्य तत्प्रसदं विना अपरोक्षतेति भावः। तथाच सूत्रम् 'अतोऽनन्तेन तथाहि लिङ्गमि'ति (R.K.)

MORAL PREPARATION

नाविरतो दुश्चरितात् नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

He who does not withdraw himself from the evil conduct, who is not dedicated (to God), who has no correct assessment (of things), whose mind is not yet withdrawn (from the worldly objects) cannot obtain God's grace through knowledge.

Expl. (1) In this verse it is stated that to obtain God's grace good conduct, withdrawal of mind and senses from the worldly objects, correct assessment of the priorities of things and dedication to God are very essential.

तद्दृष्टेः प्रसादैकलभ्यत्वे किं वैराग्यादिसाधनैरित्यतः ज्ञानद्वारा प्रसादहेतुतया तदप्यावश्यकमिति भावेनाह (R.K.)

(2) अशान्तः—श्रवणमननध्यानैः भगवन्निष्ठारहितः, असमाहितः — यथावस्तु तथा ज्ञानहीनः, अशान्तमानसः — विषयभोगे अलंबुद्धिहीनः, प्रज्ञानेन — प्रज्ञानद्वारा, एनं भगवन्तं तत्प्रसादं नाप्नुयात् (R.K.)

(3) Sri Vedeshatirtha takes the negative particle न with all the adjectives and explains the purport of this verse as follows :—

यो दुश्चरितादविरतोऽनिवृत्तो न किन्तु सर्वात्मना निवृत्त एव । अशान्तो भगवन्निष्ठारहितो न किन्तु तन्निष्ठबुद्धिरेव । असमाहितो यथावस्तुज्ञानादिशून्यो न किन्तु यथावस्तुज्ञानादिमानेव । अशान्त-

मानसो विषयाल्ंबुद्धिशून्यो न किन्तु विषयाल्ंबुद्धिमानेव सोऽपि प्रज्ञानेनैव भगवदपरोक्षज्ञानेनैव एनं प्राप्नुयादित्यर्थः (V.T.)

यस्य ब्रह्म च क्षत्रं चोभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

He, for whom Kshatriya and Brāhmana are food, and death god is the sauce, who really knows, where and how he is?

Expl. (1) In this verse the glory of God as the destroyer of all is explained. भगवतः सर्वसंहारकत्वरूपं माहात्म्यं वदन् तस्य दुर्ज्ञेयत्वमाह (V.T.)

(2) ब्रह्म, क्षत्र and मृत्यु can be taken in their well-known senses of people of Brāhmana and Kshatriya varnas, and the deity of death, and also in their special senses of Brahmā, Vāyu and Rudra. तत्र ब्रह्मशब्देन ब्राह्मणजात्यभिमानी स्वयं ब्राह्मणः चतुर्मुखो ग्राह्यः । क्षत्रशब्देन क्षत्रजात्यभिमानी स्वयं क्षत्रियो वायुः । मृत्युः मारणात् मृत्युनामा रुद्रः (V.T.)

(3) यत्र—वैकुण्ठादौ, इत्था—उक्तप्रकारेण (V.T.)

(4) Sri Vedeshatirtha explains, 'क इत्था' etc., in another way—कः चतुर्मुख एव इत्था वेदोक्तप्रकारेण तं वेद। यत्र के ब्रह्मणि च परमात्मा तिष्ठति नियामकतया स इत्यन्वयः। एवञ्च स्वान्तर्गतभगवत्प्रसादादेव वेदेति लभ्यते (V.T.)

It is only Chaturmukhabrahmā, who with the grace of God present within him, knows where God is and how he is.

इति काठकोपनिषदि प्रथमाध्यायस्य द्वितीया वल्ली समाप्ता ॥

तृतीया वल्ली

TWO FORMS OF GOD AT HEART

ऋतं पिबन्तौ सुकृतस्य लोके
गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति
पञ्चाग्नयो ये च त्रिनाचिकेताः ॥ १ ॥

Those who know Brahman, who perform the five Yajnās, five Agnividyās, and Nachiketa sacrifice three times, speak of the two (forms of God) that enjoy the fruits of the good deeds, that are present into the chief seat of the supreme at the heart in the body—the product of the good deeds—as shade and light (bestowing the joy and sorrow).

Expl. (1) In this verse, the place of meditation, and the two forms of God that are at the place of meditation are described. The two forms of God viz., Atmā and Antaratmā are present at the heart. These forms are present in Mukhyaprāna who is present at heart, and who is the chief seat of the supreme (God). Thus both Mukhyaprāna, and the two forms of God

in him are present at the heart. God present in his two forms enjoys the fruits of the good deeds of the person concerned in order to favour him. Rita means the fruits of good deeds. The two forms of the God are compared to shade and light to indicate that these bestow joy and sorrow. Thus two important tenets are mentioned here—

(i) Mukhyaprāna is the chief seat of God. God is present in Mukhyaprāna who is present in the heart. (This fact of Mukhyaprāna being the chief seat of God is also mentioned in the Isāvāsya hymn वायुरनिलममृतम् etc.)

(ii) God enjoys the fruits of good deeds in order to bestow his favour.

(2) (i) सुकृतस्य लोके—पुण्यसम्बन्धिनि लोके, पुण्यनिर्मित-शरीरे।

(ii) परमे — सर्वजीवोत्तमे, परार्धे — परम्-अत्यन्तम्, आसमन्तात् ऋद्धे अभिवृद्धे ज्ञानादिपूर्णे मुख्यवायौ।

(iii) ऋतम्—सुकृतफलं पिबन्तौ आत्मान्तरात्माख्यविष्णु-रूपविशेषौ (R.K.)

(3) Those who know and can speak about such God, are those who perform five Yajnās, five Agni-vidyās, and Nachiketa sacrifice thrice.

(i) पञ्चाग्नयः — देवपितृभूतमनुष्यब्रह्मयज्ञरूपपञ्चमहायज्ञ-वन्तः, द्युपर्जन्यपृथिवीपुंस्त्रीरूपपञ्चाग्निनिष्ठा वा।

(ii) छायातपौ—साध्यसाध्वोः छायातपौ इव सुखदुःखदौ (R.K.)

(4) The import of this katha hymn is discussed in Guhādhikarana of Brahmasutras in detail 'गुहां प्रविष्टावात्मानौ हि तद्दर्शनात्'। The full implication of this hymn is 'हृदयगुहास्थवायौ ध्येय इति भावः (R.K.)

(5) आत्मान्तरात्मेति विभुरेक एव द्विधा स्थितः।
स विष्णुः परमे वायौ परेभ्योप्यृद्धरूपके।
शुभान् पिबति भोगान् स छायेव विदुषां प्रभुः (M.B.)

God is present in his two forms Atmā and Antarātmā in Vāyu (who is present in the heart) and enjoys the fruits of the good deeds of wise men.

यः सेतुरीजानानामक्षरं ब्रह्म तत्परम्।
अभयं तितीर्षतां पारं नाचिकेतं शकेमहि ॥ २ ॥

We may meditate upon the Nachiketa Agni (God present in Nachiketa sacrificial fire) who is the final goal for the worshippers, who is supreme Akshara and Brahman, who is a fearless shore to those who desire to cross over (the ocean of transmigration).

Expl. (1) सेतुः—मर्यादा, ईजानानाम्—विष्णुयाजिनाम् (R.K.)
नाचिकेतमग्निम्—अग्निस्थं भगवन्तम्, शकेमहि—ध्यातुं शक्ताः स्मः (V.T.)

THE METAPHOR OF CHARIOT

आत्मानं रथिनं विद्धि शरीरं रथमेव च।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

इन्द्रियाणि हयान्याहुः विषयांस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

Know the Jiva as the owner of the chariot, body as the chariot, the discriminating ability of intellect (Viveka) as the charioteer, and the mind as the reins.

They say, the senses are the horses, the objects of the senses are the paths, the self with the senses and mind, the wise say, is the enjoyer.

Expl. (1) In these verses, the functioning of a Jiva is described with the chariot-metaphor.

(2) आत्मानम्—शरीरान्तर्व्यापिनं जीवम्, प्रग्रहम्—रज्जुम्, गोचरान्—विषयभूतान् शब्दादीन्, विषयान्—अश्वसञ्चारानुकूलदेशान् (R.K.)

यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ५ ॥
यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ ६ ॥

He who has discrimination and whose mind is not controlled, has his senses out of control like unruly horses of a charioteer.

He who has no discrimination and whose mind is controlled, has his senses under his control like good horses of a charioteer.

Expl. (1) The chariot-metaphor is further continued here.

(2) (i) अविज्ञानवान्—विवेकहीनः, विज्ञानवान्—सारासारविवेकवान् (R.K.)

(ii) अविज्ञानवान्—शास्त्रादिजनितविशेषबुद्ध्याख्यविवेकिसारथिशून्यः (V.T.)

यस्त्वविज्ञानवान् भवत्यमनस्कः सदा अशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ ७ ॥
यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद् भूयो न जायते ॥ ८ ॥

He who has no discrimination, who has no control over the mind, and is ever impure, will not obtain him (God) and remains in transmigration.

He who has discrimination, who has control over his mind, and is ever pure, will obtain him (God) and is not born again.

Expl. (1) अविज्ञानवान्—विवेकाख्यबुद्धिरूपसारथिहीनः, अशुचिः—विषयलम्पटत्वात् (R.K.)

(2) तत्पदम्—सर्वे वेदा इत्युक्तं ब्रह्मस्वरूपम् (R.K.)

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९ ॥

He who has his discriminating intellect as his charioteer, who controls the rein of his mind, will

reach the other end of the path (of transmigration) i.e., the Lord Vishnu.

Expl. (1) अध्वनः–संसारपदव्याः, पारम्–तीरभूतम्, तद्विष्णोः परमं पदं स्वरूपमाप्नोति (R.K.)

THE HIERARCHY OF DEITIES

इन्द्रियेभ्यः परा हि अर्थाः अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिः बुद्धेरात्मा महान् परः ॥ १० ॥
महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।
पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः ॥ ११ ॥

Objects are greater than senses. The mind is greater than objects. The buddhi is greater than mind. Mahat is greater than buddhi. Avyakta is greater than Mahat. Purusha is greater than Avyakta. There is none greater than Purusha. He is the end and he is the final goal.

Expl. (1) In order to stress that meditation of God be undertaken with the knowledge that God is the highest in the hierarchy of deities, the hierarchy is described here. भगवद्ध्यानं तारतम्यान्तगत्वेन कार्यमिति भावेन देवतातारतम्यमाह (R.K.)

2. The words इन्द्रिय, अर्थ, मनस् etc. stand for the respective presiding deities here. The details of the presiding deities are as under :

(i) The presiding deities of the five Jnanendriyas and the five Karmendriyas are : सोमकुबेरसूर्यवरुणाऽश्व्यग्नीन्द्र-जयन्तयमदक्षाः । (R.K.)

(ii) The presiding deities of the five objects sabda, sparsha, rupa, rasa and gandha are सौपर्णी वारुणी पार्वती तिस्रो देव्यः (R.K.) Though sabda, sparsha etc., are five, सौपर्णी and वारुणी preside over two each, and पार्वती presides over the fifth object.

(iii) The presiding deities of मनस्, बुद्धि, महत्, and अव्यक्त are as under :

रुद्रवीन्द्रशेषाः मनोऽभिमानिनः, बुद्धितत्त्वाभिमानिनी सरस्वती, महत्तत्त्वाभिमानी विरिञ्चः, अव्यक्ताभिमानिनी (प्रकृत्यभिमानिनी) श्रीः (R.K.).

These presiding deities belong to the hierarchical order of deities as described in the verses इन्द्रियेभ्यः परा हि अर्थाः etc. that is to say, the presiding deities of objects are higher than the presiding deities of senses and so on.

3. For Srotra etc., senses and objects there are more than one presiding deity. Therefore, enumeration of the presiding deities slightly differs in different contexts. This does not amount to any contradiction, श्रोत्राद्यभिमानिनः बहव इति अन्यत्रान्यथा उक्तावपि अविरोधः (V.T.)

एष सर्वेषु भूतेषु गूढोत्मा न प्रकाशते ।
दृश्यते त्वग्रया बुद्धया सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

He is hidden in all beings and does not reveal himself. However, he is seen by those who can see the subtle with their subtle and distinct intellect.

Expl. (1) The God who is highest in the hierarchy of deities, is present in all beings. But he cannot be seen by all. Only those who have sharpened their intellect by the study of scripture etc., and have obtained God's grace, can see him.

(2) तु indicates the obtaining of God's grace. तुः भगवत्प्रसादहेतुद्योतकः (R.K.)

(3) अग्रया–श्रवणादिजनितया भगवत्प्रसादसध्रीचीनया (R.K.)

यच्छेद् वाङ् मनसि प्राज्ञः तद्यच्छेद् ज्ञान आत्मनि ।
ज्ञानमात्मनि महति तद्यच्छेद् शान्त आत्मनि ॥ १३ ॥

The wise man should know the speech controlled by mind, mind by knowledge, the knowledge by Mahat, and Mahat by the blissful supreme.

Expl. (1) Here the speech, mind etc., stand for the respective presiding deities. These deities are controlled by the higher deities in the hierarchy as explained in this and earlier two verses. All these are ultimately controlled by the supreme God.

(i) यच्छेत् means नियतान् चिन्तयेत्। नियमनं नाम तदधीनत्वचिन्तनम्। तन्नियतान् चिन्तयेदित्यर्थः (R.K.) considering the वागभिमानिदेवता as controlled by मनोभिमानिदेवता is meant by यच्छेत् वाङ् मनसि। This is further extended.

(ii) वाचम्—वागभिमानिनीः उमाद्याः तिस्रः देवीः, मनसि—मनोभिमानिषु शिवशेषसुपर्णेषु यच्छेत् तन्नियतत्वेन ध्यायेत्। मनोभिमानिनः ज्ञाने आत्मनि—ज्ञानाभिमानिन्योः सरस्वतीभारत्योः यच्छेत्। ज्ञानम्—ज्ञानाभिमानिन्यौ, महति-महत्तत्वाभिमानिन्योः विरिञ्चिवाय्वोः यच्छेत्। तत् शान्ते आत्मनि—सुखरूपे आत्मनि परमात्मनि यच्छेत् (R.K.)

The presiding deities of Vāk viz., Parvati, Vāruni and Sauparni are controlled by the presiding deities of mind viz., Siva, Sesha and Suparna. These are controlled by the presiding deities of Jnana viz., Sarasvati and Bharati. These are controlled by the presiding deities of Mahat viz., Brahma and Vayu. These are controlled by the Supreme God.

(iii) In between Virincha-Vayu and Supreme God, avyakta or Sritatva should be taken. This is not explicitly stated because Sri being the wife of the Lord, her being controlled by the Lord goes without saying. श्रीतत्वस्य स्वभर्तृनियतत्वं सिद्धमेवेति नोक्तम् (R K)

(iv) At the beginning, the fact of the presiding deities of senses being controlled by the presiding

deities of Vāk be understood though it is not mentioned in this verse.

(v) प्राज्ञः ज्ञानी इन्द्रियाभिमानिनः प्रागुक्तान् सोमादीन् वाचि वागभिमानिनीषु पार्वतीवारुणीसौपर्णीषु यच्छेदिति आदौ योज्यम् ।

उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्
कवयो वदन्ति ॥ १४ ॥

Arise, awake, obtaining the great (preceptors). realise. (God). It (the transmigration) is sharp like the edge of a razor. The wise say the path (to God)is difficult.

Expl. (1) उत्तिष्ठत—नानाविधविषयचिन्तनात् निवृत्ता भवत । जाग्रत—आलस्यं मुञ्चत (R.K.)

(2) वरान्—उत्तमाचार्यान् (V.T.)

MEDITATE ON THE SUPREME GOD

अशब्दमस्पर्शमरूपमव्ययं तथा अरसं नित्यमगन्धवच्च ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं मृत्युमुखात्
प्रमुच्यते ॥ १५ ॥

One will be free from the clutches of death (transmigration) having the firm knowledge of him (God) who is without the quality of sound and beyond words, without the quality of touch

and beyond the sense of touch, without colour and beyond the eye, who is undecaying, who is without the quality of taste and beyond tongue, eternal, without odour and beyond the sense of ghrāna, who is without beginning and end, higher than Mahat (chaturmukha brahmā) and who is unchanged.

Expl. (1) अशब्दम्—शब्दगुणहीनं शब्दावेद्यं च, अस्पर्शम् —स्पर्शगुणहीनं त्वग्विषयत्वहीनम् (R.K.) and so on

(2) भौतिकरूपादिराहित्यादेव अव्ययं नाशहीनम्। महतः— महत्तत्वाभिमानिचतुर्मुखात् परम्, ध्रुवम्—शश्वदेकप्रकारम्, मृत्यु-मुखात्—संसृतिबन्धात् (R.K.)

(3) अशब्दमित्यादिना पञ्चतन्मात्रावैलण्यमुच्यते।
अगन्धमित्यनेन उपलक्षणतया पञ्चमहाभूतवैलक्षण्यम्
(V.T.)

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम्।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते॥
य इदं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि।
प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते॥
तदानन्त्याय कल्पत इति॥ १६॥

A wise man will be honoured in the assembly of learned (or in the world of Brahma) who recites or hears this ancient story of Nachiketas narrated by the god of death.

He who will make this great secret heard in the assembly of learned will have everlasting result, everlasting result.

Expl. (1) Here the benefits of reciting, listening and making this teaching listened are narrated.

(2) द्विरुक्तिः आदरार्था। प्रोक्तसर्वावधारणार्था च (R.K.)

इति काठकोपनिषदि प्रथमाध्याये तृतीया वल्ली
प्रथमाध्यायः समाप्तः

द्वितीयाध्याये प्रथमवल्ली

WITHDRAW THE SENSES FROM THE OUTSIDE OBJECTS

पराञ्चि खानि व्यतृणात् स्वयम्भूः
तस्मात् पराङ् पश्यति नान्तरात्मन्।
कश्चिद्धीरः प्रत्यगात्मानमैक्षत्
आवृत्तचक्षुरमृतत्वमिच्छन्॥ १ ॥

The Self-subsisting (God) has created the senses as proceeding outward. Therefore, (the Jiva) looks outward but not within. A wise man, desiring the eternal, turning back his eye (senses) sees the God within.

Expl. (1) The senses normally proceed outward towards the external objects and get engrossed in them. But a wise man withdraws them from the

outside objects and fixes his mind on the God within himself.

(2) खानि-इन्द्रियाणि, पराञ्चि–पराङ्मुखानि, व्यतृणात्–कुत्सितान्यकरोत्। पराक्–बाह्यान् विषयान् (R.K.)

(3) स्वयम्भूः–स्वतन्त्रः भगवान्, तत्पुत्रः ब्रह्मा वा (R.K.)

(4) आवृत्तचक्षुः–विषयेभ्यः परावृत्तचक्षुरादिकरणः (R.K.)

पराचः कामाननुयन्ति धीराः
ते मृत्योर्यन्ति विततस्य पाशम्।
अथ धीरा अमृतत्वं विदित्वा
ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २ ॥

The un-wise go after the outward pleasures. They walk into the net of death (transmigration) that is widely spread. But the wise knowing the firm and eternal (liberation) will not seek the unstable here.

Expl. (1) बालाः–अविवेकिनः, पराचः–बाह्यान्, विततस्य–बहुकालीनस्य, मृत्योः–अविद्याकामकर्मादेः (R.K.)

EXPOSITION OF THE NATURE OF GOD

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान्।
एतेनैव विजानाति किमत्र परिशिष्यते। एतद्वै तत् ॥ ३ ॥

(Nachiketas asks) Is it He by the direction of whom one experiences the colour, taste, odour, sound, touch, and sex, who remains after liberation (and regulates the liberated).

(Yama said) This, verily is that (God).

Expl. (1) After Yama stressed the importance of vairagya in the earlier two verses, Nachiketas who had already developed such vairagya asks Yama to teach him the nature of God who regulates the liberated. Nachiketas points out that the Jiva undergoes the worldly experiences by the direction of God only. He asks—is it the very God who remains after liberation and regulates Jiva? Yama confirms it by saying 'एतद्वै तत्'

(2) (i) येन एतेनैव ब्रह्मणा प्रेरितः रूपादीन् विजानाति तदेतत् जीवप्रेरकं ब्रह्म अत्र मोक्षे परिशिष्यते जीवप्रेरकत्वेन आस्ते किमिति प्रश्नार्थः। इति पृष्टो यमः प्रत्युत्तरमाह—एतद्वैतदिति

(ii) नचिकेताः स्वयं विषयव्यावृत्तेन्द्रियवान् पुनरपि जीवनियामकभगवत्स्वरूपं पृच्छति (V.T.)

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

(Yama said) The wise, knowing the great and omnipresent God, by whose direction one experiences the deep sleep state, the dream, and waking state, will be free from the sorrow.

Expl. (1) The fact of God being the regulator of Jiva in the states of deep-sleep, dream, and waking is explained here.

(2) The statement 'हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम्' (II-2-6) should be preponed here, since the teaching of the nature of God who regulates Jivas in all states and after liberation commences here. That is why the verse 'हन्त ते' etc., is commented upon here in the Bhashya. 'हन्त त इदं प्रवक्ष्यामि' इति प्रतिज्ञा-वाक्यमत्रादौ योज्यमिति वदन्ति । भाष्ये अत्रैव व्याख्यानात्

(R.K.)

(3) अत्र स्वप्नान्तशब्दः स्वप्नसुषुप्त्युभयाभिप्रायेण (V.T.)

य इदं मध्वदं वेदात्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजिगुप्सते ॥ ५ ॥

He who knows the God who enjoys the essence (being present in the body), who is present near the Jiva (regulating him), who is the Lord of the past and the future (the present also), does not try to protect himself (as he knows that God is protecting him). This verily is that (God).

Expl. (1) Yama mentions some more characteristics of God here and confirms that this is exactly the nature of God asked by Nachiketas.

(2) (i) मध्वम्—मधु सुखमत्तीति मध्वदः तम् । देहे स्थित्वा सारभोक्तारमिति यावत् (R.K.)

He who enjoys the essence being present in the body. This is an adjunctive of God.

(ii) जीवमन्तिकात्—जीवसमीपे तन्नियामकतया स्थितम् (R.K.)

(iii) न विजिगुप्सते—आत्मानं गोप्तुं रक्षितुं नेच्छति। भगवानेव सर्वत्र रक्षकतया आस्ते इति ज्ञात्वा स्वात्मरक्षणार्थं न प्रयतते (R.K.)

(iv) एतद्वै तत्—यत् त्वया पृष्टं तत् एतद्वै प्रागुक्तगुणकं वै (R.K.)

जीवस्यान्तिके। नहि स्वस्य स्वयं जीवोऽन्तिके भवति। वस्त्वन्तरस्य हि दूरत्वमन्तिकत्वं वा (M.B.) जीवमिति द्वितीया षष्ठ्यर्था। अन्तिकादिति पञ्चमी सप्तम्यर्थेत्युक्तं भवति (V.T.)

यः पूर्वं तपसोऽजातमद्भ्यः पूर्वमजायत।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यति।
एतद्वै तत् ॥ ६ ॥

He (God) who created the not yet born (Chaturmukha brahmā) before tapas (Siva) and before ap (ap etc., five elements), and who, entering into the cave (of heart), sees himself along with the other beings. This verily is that (God).

Expl. (1) अजातम्—पूर्वमजातं चतुर्मुखम्। अजातमिति विशेषणं तु भगवन्मुखाद्यवयवतो जाता एवेन्द्रादयः कश्यपात्

पुनर्जायन्ते । न तथा भगवतो ब्रह्मा । किन्तु पूर्वमजात एव भगवतो जात इति वक्तुम् (R.K.)

इन्द्र etc., deities are born from the respective limbs of God and also from कश्यप But ब्रह्मा is born from God alone. This is indicated by referring to him as अजात here.

(2) (i) तपसः—तपोनामकात्, अद्भ्यः—अम्नामकेभ्यः भूतेभ्यः पूर्वं अजायत—अजनयत् (R.K.)

(ii) गुहां प्रविश्य तिष्ठन्तं स्वात्मानं भूतेभिः—भूतैः सह व्यपश्यति (R.K.)

(3) (i) अम्नामभ्यश्च भूतेभ्यः तपोनाम्नः शिवादपि
पूर्वं यो जनयामास पूर्वजातं चतुर्मुखम्
स्वात्मानं च गुहासंस्थं सर्वभूतैः सहाभिभूः
यः पश्यति सदा विष्णुः स एष हृदि संस्थितः ॥
(M.B.)

(ii) यथा 'मुखादिन्द्रश्चाग्निश्चेत्यादिना जाता एव इन्द्रादयः कश्यपात् पुनर्जायन्ते न तथा भगवतो ब्रह्मा । किन्तु अजातमेवाभ्यः पूर्वमजायत जनयामास । (M.B.)

या प्राणेन संविशत्यदितिर्देवतामयी ।
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत ॥ ७ ॥

He who resides with Mukhyaprāna (in the body), who is designated as Aditi as he eats (destroys) all, who is Supreme among deities,

manifests his form, in many incarnations along with creating beings. This verily is that.

Expl. (1) अदनात् सर्वभक्षणात् अदितिनाम्नी, देवतामयी— सर्वदेवोत्तमा, या—भगवत्तनुः, व्यजायत— विविधतया जनयामास मत्स्यादिनानारूपतया स्वात्मानं प्रादुर्भावयामास (R K.)

(2) अदनाददितिर्विष्णुर्यः प्राणसहितः स्थितः।
उत्तमो देवताभ्यश्च स्वो त्मानं विविधात्मना ॥
मत्स्यकूर्मादिरूपेण गुहासंस्थमजीजनत्।
भूतैः सह महाविष्णुः परमात्मा युगे युगे ॥ (M.B.)

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः।
दिवे दिव ईड्यो जागृवद्भिः हविष्मद्भिः मनुष्येभिरग्निः ॥
॥ ८ ॥

Agni (God Hari) the all-knower, who is placed in the teacher and pupil like the embryo well-borne by pregnant women should be daily adored by men who are God-conscious and who possess the sacrificial offerings. This, verily is that

Expl. (1) (i) अरणी ordinarily means sacrificial fire-producing pair of sticks. But here it refers to the pair of the teacher and pupil. ऋगतौ इत्यतः कर्मण्यकारे गुणे च अरेति रूपम्। अरः ज्ञायमानः णः सुखरूपः हरिः याभ्यां गुरुशिष्याभ्यां तौ गुरुशिष्यौ अरणी (R.K.)

(ii) जातं सर्वं वेत्तीति जातवेदाः, अदनादग्निनामा हरिः, ईड्यः—स्तुत्यः.

(2) (i) सर्वज्ञो भगवान् विष्णुररण्योर्गुरुशिष्ययोः ।
सुभृतः स्तूयते नित्यं जानद्भिः पुरुषोत्तमः (M.B.)

(ii) अर्यते ण आभ्यामित्यरणी (M B.)

यतश्चोदेति सूर्यः अस्तं यत्र च गच्छति ।
तं देवाः सर्वे अर्पिताः तदु नात्येति कश्चन ॥
एतद्वै तत् ॥ ९ ॥

He from whom the Sun arises (at the time of creation), in whom the Sun sets (at the time of destruction), on whom all deities are dependent, none can surpass him (either in respect of nature or qualities). This verily is that.

Expl. (1) सूर्यः सृष्टिकाले यतः उदेति । यत्र च हरौ प्रलयकाले अस्तं गच्छति । (R.K.)

(2) अर्पिताः—तमाश्रित्य स्थिताः (R.K.)

(3) तं गुणतः स्वरूपतो वा कश्चन न उ नैवात्येति (R.K.)

UNITY OF GOD

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

Whatever is here, that is there. Whatever is there, that too, is here (the incarnational forms of God that are here in the body etc., are same

as the original form of God that is in Vaikuntha and vice-versa. There is absolutely no difference between Mula-rupa and avatāra-rupas). He who sees difference (between Mula-rupa and avatāra-rupas) gets the death of death (i.e Tamas).

Expl. (1) Here the absence of difference among different forms of God is stressed. There is no difference either between Mula-rupa and avatara-rupas or between one avatara-rupa and another. There is neither difference, nor difference and non-difference (bheda or bhedabheda). To see any such difference is sinful and will lead to Tamas.

(2) यः प्रादुर्भावगो विष्णुर्देहादिषु च संस्थितः ।
स एव मूलरूपश्च साक्षान्नारायणाभिधः ॥
मूलरूपश्च यो विष्णुः प्रादुर्भावादिगश्च सः
गुणतः स्वरूपतो वापि विशेषं योऽत्र पश्यति
अत्यल्पमपि, मृत्वा स तमोन्धं यात्यसंशयम् ।
भेदाभेदविदश्चात्र तमो यान्ति न संशयः ॥ (M.B.)

(3) (i) इह—देहादिषु, यदवतारजातमस्ति तदेव अमुत्र—वैकुण्ठादिलोकेषु मूलरूपतया आस्ते तयोः कश्चिदपि भेदो नास्ति। यदमुत्र मूलरूपमस्ति तदनु देहादिषु स्थितमवतारजातम् (R.K.)

(ii) य इह भगवन्मूलरूपावताररूपेषु नाना–नानात्वम्, इव शब्दात् भेदाभेदं वा पश्यति स मृत्योः मृत्युं मरणं तमोलक्षणं प्राप्नोति (R.K.)

(iii) इव शब्दार्थ. अत्यल्पमिति (V.T.)

इव indicates two points: (i) not even slight, (ii) not even difference and non-difference. One should not see even slight difference between Mula-rupa and avatara-rupa, nor should see difference and non-difference (bhedābheda) between them is the implication of इव।

भवेदेकत्र संयोग इव शब्दो विरुद्धयोः।
धर्मयोरुपमायां वा स्वल्पत्वे वा विवक्षिते॥

इति शब्दनिर्णये (M.B.)

नानेव इति 'इव' शब्दः अत्यल्पविषयः भेदाभेदविषयश्च (M.B.)

मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति॥ ११॥

There is nothing different here (no quality, action, etc., that are present in Mula-rupa or avatara-rupas are different from them). This should be realised by the mind (duly trained). He who sees them different (who sees the quality, actions etc., of God as different from him) will get the death of death (Tamas).

Expl. (1) In the previous verse, it was stated that there is no difference between Mula-rupa and avatara-rupas of God. In this verse it is stated that there is no difference between quality, actions etc.,

of God and him. There is no difference between avayava and avayavin also in respect of God. Thus, there is no repetition of the points made in these two verses. अतः पूर्वेण न पौनरुक्त्यं तस्य स्वरूपविषयत्वादस्य च गुणकर्मावयवविषयत्वात् (R.K.)

(2) तथैवावयवानां च गुणानां च परस्परम् ।
क्रियाणां तेन चैतेषां भेदविच्चोभयंविदः ॥
यान्त्येवान्धन्तमो नात्र कार्या काचिद्विचारणा (M.B.)

(3) इह मूलरूपे अवताररूपेषु वा किञ्चन गुणकर्मादिकं नाना भिन्नं नास्ति । (R.K.)

(4) मनसा—श्रवणादिसंस्कृतेन मनसा (V.T.)

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते ॥
एतद्वैतत् ॥ १२ ॥

Purusha (God) of the size of a thumb resides at the heart. He regulates the past and the future. Therefore, one (who knows him) does not desire to protect himself (as he is sure of God protecting him). This, verily, is that.

Expl. (1) Here the thumb-size form of God is described for the sake of meditation. Because the heart is of thumb-size, the God manifest at the heart is described as thumb-size.

(i) उपासनार्थं परिमाणविशेषमाह अङ्गुष्ठमात्र इति।
(R.K.)

(ii) हृदयस्य तत्तदङ्गुष्ठपरिमितत्वात्तत्रस्थोपि तथा उपचर्यते। तन्मात्रपरिमाणाभिव्यक्तया वा तथोच्यते इति भावः। (R.K.)

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः॥
एतद्वै तत्॥ १३॥

Purusha (God) of the size of a thumb is like a flame without smoke. He regulates the past and present. He is today and he is tomorrow (he is ever-present). This verily, is that.

Expl. (1) (i) अधूमकः—निर्मलः (R.K.) धूमानावृताग्निरिव प्रकाशरूप इत्यर्थः (V.T.)

(ii) स एवाद्य स उ श्वः अनादिनित्य इत्यर्थः (R.K.)

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति।
एवं धर्मान् पृथक् पश्यन् तानेवानु विधावति॥ १४॥

Just as the water rained on the peak of mountains flows down in many directions, similarly, he who sees the attributes as different from the God will go down (following the wrong knowledge of difference).

Expl. (1) It is already stated that there is no difference between the quality, actions etc., the

attributes of God and God. The consequences of the wrong knowledge of such difference are explained here with a simile.

(2) विष्णोः धर्मान् आश्रयादन्योन्यं वा पृथक् पश्यन् नानेव भेददृष्टानतु तद्दर्शनानन्तरमेव विधावति—तमः प्राप्नोति (R.K.)

JIVA IS SIMILAR TO GOD BUT NOT IDENTICAL

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १४ ॥

Just as pure water poured into pure water becomes similar to it, similarly, O Gautama! the Chief of the seers (Vāyu) who knows becomes similar (to God).

Expl. (1) Here it is stated that the liberated souls become similar to God but not identical with him.

(2) (i) तादृगेव भवति न तु तदेव बृद्धिदर्शनात् (R.K.)

(ii) तादृगेव भगवत्सदृश एव भवति । न तु स एव (V.T.)

(3) (i) विजानतो मुनेः विजानतां मुनीनामात्मा स्वामी मुक्तः चतुर्मुखः एवं भवति भगवत्सदृश एव भवति । न तु तदैक्यमाप्नोति । जीवास्तु नाप्नुवन्तीति किमु वक्तव्यमित्यर्थः (R.K.)

(ii) विजानतो मुनेरात्मा स्वामी वायुरपि मुक्तः सन् तादृगेव भवति । किमन्ये जीवा इत्यर्थः (V.T.)

Even Chaturmukha and Vayu who are the chief among the knowers and masters of other knowers will become similar to God after liberation but not identical. Therefore there is no question of other Jivas becoming identical with God.

सर्वेषां ज्ञानिनामात्मा देवानां च विशेषतः ।
मुक्तो वायुश्च सादृश्यमेव विष्णोस्तु गच्छति ।
न तु तद्रूपतां याति किम्वन्ये देवमानुषाः ।
आभासाभासरूपास्तु वायोर्देवस्य सर्वशः ॥

इति भविष्यत्पर्वणि (M.B.)

इति काठकोपनिषदि द्वितीयाध्यायस्य प्रथमा वल्ली

द्वितीयाध्यायस्य द्वितीया वल्ली

GOD CONTROLS OUR BODY

पुरमेकादशद्वारमजस्यावक्रतेजसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते ॥
एतद्वैतत् ॥ १ ॥

He who firmly knows that this body of eleven outlets is controlled by the unborn and of unrestricted knowledge (God), will be free from the sorrow. He attains final liberation being already freed (from the attachment to the body etc.). This, verily is that.

Expl. (1) The fact of body etc., being under the control of God, and therefore, one should not think

it as 'mine' is stressed in this verse : देहादेः भगवदधीनत्वं ज्ञात्वा ममतां जह्यादिति भावेनाह (R.K.)

(2) The eleven outlets of a body are : श्रोत्रद्वयम्, चक्षुर्द्वयम्, मुखम्, पायूपस्थे, मनोबुद्धी च । (R.K.)

Sri Vedeshatirtha mentions these eleven outlets slightly differently : चक्षुषी श्रोत्रे नासिके मुखं चेति सप्त शीर्षण्यानि। नाभिरासनं गुह्यं चेति त्रीणि। शिरसि एकमिति एकादशद्वारमिदं पुरम् (V.T.)

(3) अवक्रतेजसः—ऋजुज्ञानिनः भगवतः (V.T.) अनुष्ठाय—भगवदधीनतया निश्चित्य, ममतात्यागी न शोचति (R.K.)

(4) देहाभिमानाभावेन प्रागेव विमुक्तो ज्ञानी प्रारब्धावसाने निश्शेषतो विमुच्यते (R.K.)

(5) एतद्वै तत्—त्वया पृष्टमेतद्वै। देहादिनेतृत्वमुक्तिप्रदत्व-गुणकं वै। (R.K.)

EXPOSITION OF THE NATURE OF GOD

हंसः शुचिषद्वसुरन्तरिक्षसद्
होता वेदिषदतिथिर्दुरोणसत्।
नृषद्वरसदृतसद्व्योम सदब्जा
गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २ ॥

He is flawless, the essence of all, present in Vāyu, blissful, present in antariksa, present in the senses, present on the sacrificial altar, has plenty of food, is present in the pot (of Somarasa),

present in Brahmā etc. deities, present in the Vedas, present in Prakriti (Sree), present in the water-born, present in the earth-born, present in the knowledge of the liberated, present in those that are born on mountains, conveyed by the Vedas, and has an infinite number of qualities.

Expl. (1) The glory of God is described here bringing out many of his characteristics :

हंसः—हं चासौ दोषहीनश्चासौ साररूपश्च हंसः flawless, essence of all.

शुचिषत्—शुचौ—वायौ, अस्तीति शुचिषत् वायुस्थः present in Vayu.

वसुः-वं—वरं, सु—सुखं यस्य सः वसुः blissful.

होता—जुहोति-शब्दादिविषयानत्ति अनुभवतीति इन्द्रियादिस्थः present in the senses.

वेदिषत्—वेद्यां पूज्यतया अस्तीति वेदिषत् present in the sacrificial altar.

अतिथिः— अति—अतिशयितं थम्-अन्नं यस्य सः अतिथः स एवातिथिः one who has plenty of good.

दुरोणसत्—सोमरसपात्रे द्रोणकलशे तिष्ठतीति दुरोणसत् present in the pot of Somarasa.

वरसत्—वरेषु ब्रह्मादिदेवेषु अस्तीति वरसत् present in Brahma etc. deities.

ऋतसत्—ऋते–यथार्थरूपे वेदे अस्तीति ऋतसत् present in the Vedas.

व्योमसत्—प्रकृतिस्थः। श्रीः व्योम इत्युच्यते present in Prakriti i.e., Sree.

ऋतजा—ऋतेषु भगवन्तं प्राप्तेषु मुक्तेषु जातानि ज्ञानादीनि तत्र आस्ते इति ऋतजाः present in the liberated.

ऋतम्—मुख्यतो वेदप्रतिपाद्यम्—conveyed by Veda as its chief sense.

बृहत्, गुणपूर्णत्वात् has an infinite number of qualities.

These are some of the characteristics of God.

GOD REGULATES BREATHING

ऊर्ध्वं प्राणमुन्नयति अपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

He puts up the breath prāna upward, and the breath apāna downward. All deities adore him who is designated as Vāmana, and resides in the middle.

Expl. (1) God directing even the breathing is described here. God referred to here is the same who is referred to as Angusthamatra earlier.

(2) प्रत्यक्—अधः (R.K.) वामनम्—वामं सौदर्यं तत्प्रधानत्वात् श्रियः वामशब्दशब्दिताः तन्नेता वामनः (V.T.)

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते ॥
एतद्वै तत् ॥ ४ ॥

(Nachiketas asks) when the embodied Jiva casts away the gross body, and is also freed from the subtle body, what is it that remains ? This verily, is that.

Expl. (1) विस्रंसमानस्य—स्थूलदेहं त्यजतः, देहात्—सूक्ष्म-देहात् विमुच्यमानस्य तदपि त्यजतः (R.K.)

(2) अत्र मुक्तौ नियामकं किं परिशिष्यते इति प्रश्नः (R.K.)

(3) The question asked in येयं प्रेते विचिकित्सा मनुष्ये etc., is specifically repeated here to elicit full information in this connection.

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

A mortal does not live by prāna nor apāna (the two forms of Mukhyaprana). But they (mortals) live by one who is distinct (from prāna, apāna, and all others), and on whom the two (prāna and apāna) depend.

Expl. (1) Mukhyaprana ordinarily directs the Jivas. But he does not do so independently. He directs them being himself directed by God. This glory of God is described here.

सर्वजीवनहेत्वोः मुख्यवायुरूपयोरपि प्रेरकत्वगुणं परिशिष्य-
ास्याह (R.K.)

(2) मुख्यप्राणरूपाभ्यां प्राणापानाभ्यां न जीवति चेतनराशिः
तु इतरेण। भगवत्प्रेरिताभ्यामेताभ्यां जीवति। न स्वातन्त्र्यमिति
ात्।

GOD REGULATES, EVEN AFTER DEATH AND LIBERATION

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम्।
यथा मरणं प्राप्यात्मा भवति गौतम ॥ ६ ॥

O Gautama : I shall explain to you the ystery of eternal Brahman and how he regulates e dying (and liberated) Soul.

Expl. (1) Since such explanation is already rted and has considerably progressed, this promise s to be preponed and understood before 'स्वप्नान्तं जाग-न्तम् etc.' (II-1-4).

(2) आत्मा-परमात्मा, मरणम्—म्रियमाणं जीवं प्राप्य यथा ामको भवति तथा प्रवक्ष्यामीत्यर्थः (V.T.)

(3) आत्मा—जीवः मरणं प्राप्य यथा भवति तच्च प्रवक्ष्यामि। ेशभेदज्ञानपनायेत्यर्थः (R.K.)

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः।
स्थाणुमन्ये नु संयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Some, who are yet to get some more bodies, t rebirth in order to have these bodies. Others

enter into non-sentients according to their deeds and knowledge.

Expl. (1) देहिनः—देहधारणयोग्याः, स्थाणुम्— स्थावरं देहम्, यथाकर्म यथाश्रुतम्—स्वस्वविद्याकर्मानतिक्रमेण (R.K.)

(2) तन्नियामकतया भगवानपि योनिं प्रपद्यत इति भावः । (V.T.)

God also enters into these to regulate them.

य एषु सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिन् लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ॥
एतद्वै तत् ॥ ८ ॥

The Purusha (God) creates (the dream objects) as he desires. He is declared to be flawless, possesses an infinite number of attributes, and is eternal. All beings depend upon him. None can surpass him.

Expl. (1) कामं कामम्— स्वेच्छानुसारेण, काम्यमानं स्वाप्नपदार्थजातमिति वा अर्थः । तदाह सूत्रे 'निर्मातारं चैके पुत्रादयश्चे'ति ।

BIMBA PRATIBIMBA RELATION

अग्निर्यथैको भुवनं प्रविष्टः
रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा
रूपं रूपं प्रतिरूपो बहिश्च ॥ ९ ॥

Agni (Chetana Agni) in this world is one. He has many amsa forms. Corresponding to these, there are fire forms. Similarly, the God within all beings is one. He has many bimba forms. Corresponding to these there are many pratibimbas (Jivas). These (pratibimbas) are distinct (from God).

Expl. (1) God is the regulator of all, since God is bimba and all others are pratibimbas of God. This bimba-pratibimba relation is explained by a simile in this verse, and in the next verse.

सर्वजीवनियन्तृत्वं दृष्टान्ताभ्यां व्यनक्ति अग्निर्यथेत्यादिना मन्त्रद्वयेन (R.K.)

(2) भुवनं प्रविष्टः चेतनोऽग्निः यथा एकः पाकादिकर्ता नान्यः । तथाप्यस्य चेतनाग्नेः रूपं रूपं प्रति प्रतिरूपः प्रतिबिम्बः बभूव भूताग्निः । तथा सर्वभूतान्तरात्मा सर्वजीवानुप्रविष्टो भगवान् एकः स्वतन्त्रो नान्यः । अस्य भगवतो रूपं रूपं प्रति प्रतिरूपो प्रतिबिम्बो बभूव जीवः । (R.K.)

(3) (i) A pratibimba is one 'that is dependent upon bimba and similar to bimba in some degree.

प्रतिबिम्बत्वं च तदधीनत्वे सति तत्सदृशत्वं ज्ञेयम् ।
(R.K.)

(ii) बहिः-बिम्बरूपाद् बहिर्भूतश्च । न तत्स्वरूपात्मा इत्यर्थः ।

A pratibimba is distinct from bimba. It is not identical with it.

वायुर्यथैको भुवनं प्रविष्टः
रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा
रूपं रूपं प्रतिरूपो बभूव ॥ १० ॥

Vayu (Chetana Vayu) in this world is one. He has many amsa forms. Corresponding to these, there are air forms. Similarly, the God who is present in all is one. He has many bimba forms. Corresponding to these there are pratibimbas (Jivas). These (pratibimba) are distinct (from God-bimba).

Expl. (1) Through the two examples given in the above two verses, the following points are made :

(1) God is one.

(2) He has many bimba forms.

(3) Jivas are many and are pratibimbas of God. Each Jiva is a pratibimba of a bimba form of God.

The examples also may be analysed in this way–

(1) Agni or Vayu is one (This is Chetana Agni or Chetana Vayu).

(2) This Agni or Vayu has many amsas spread into many items of fire or air. These amsas are bimbas.

(3) The achetana Agni or achetana Vayu that are the items of fire or air are pratibimbas.

GOD IS NOT AFFECTED BY THE DEFECTS OF OTHERS

सूर्यो यथा सर्वलोकस्य चक्षुः
न लिप्यते चाक्षुषैः बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा
न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

Just as the Sun who is the eye of all (present in the eye and regulates the eye of all) is not affected by external defects (by the defects of the external eye), similarly, the God who is present in all beings, who is distinct (from all), and who is one (independent) is not affected by the miseries of the world.

Expl. (1) Though the God is present in all beings that are full of miseries, he is not affected by their miseries as he is distinct from them and independent. This is explained by the simile of the Sun. The Sun is present in the eye of all and regulates it. However, he is not affected by the defects of the externnl eye.

(2) There are two eyes—internal and external.

चक्षुः द्विविधं बाह्यम् आन्तरं चेति । बाह्यं जडम्, आन्तरं तदभिमानिसूर्यचेतनरूपम् । 'आदित्यश्चक्षुर्भूत्वा अक्षिणी प्राविशदि'त्यादेः । तथा च सूर्यः सर्वलोकस्य चक्षुः चक्षुर्नियन्तृतया चक्षुर्नामकः चक्षुरन्तस्थः । (R K.)

(3) एकः— स्वतन्त्रः, बाह्यः—जीवस्वरूपानात्मकः ।
(R.K.)

एको वशी सर्वभूतान्तरात्मा
एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीराः
तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

The God who is the in-dweller of all, who controls all, who is one (there being no equal or superior to him) makes his one form manifold. The wise who see him within attain ever manifest bliss. None else (can attain such bliss).

Expl. (1) एकः —समाभ्यधिकरहितः, एकं स्वात्मरूपं बहुधा करोति, शाश्वतम् — नित्यमभिव्यक्तम् । (V.T.)

नित्यो नित्यानां चेतनश्चेतनानां
एको बहूनां यो विदधाति कामान् ।
तमात्मस्थं योऽनुपश्यन्ति धीराः
तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

Eternal of eternals, sentient of sentients, the one, who bestows the desires of many. The wise who see him within will attain eternal peace. None else (can attain such peace).

Expl. (1) नित्यो नित्यानाम्—परमनित्यः, नित्यानां नित्यत्वप्रदो वा, चेतनानां चेतनः—परमचेतनः, चेतनानां चेतनत्वप्रदो वा, शाश्वती—पुनरावृत्तिशून्या, शान्तिः—मोक्षः 'मोक्षः शान्तिश्च शरणं निर्वाण चाभिधीयते' इति ब्राह्मे । (V T.)

INDESCRIBABLE BLISS OF GOD

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति न भाति वा ॥ १४ ॥

They (the wise) know that it (the God described earlier) is of the nature of supreme bliss that cannot be (fully) described. (Yama exclaims) How can I know it ? (without his grace).

(Nachiketas asks) Does it shine ? (fully reveal itself). (Yama replies) It does not shine. (Does not fully reveal).

Expl. (1) The God described earlier is of the nature of supreme bliss. This nature of God cannot be fully described. Nor can it be fully understood. Without the grace of God even Yama cannot understand it.

(2) तद्ब्रह्मित्युपक्रान्तं एतदेकं रूपमिति मध्ये चोक्तं ब्रह्मणो रूपमनिर्देश्यमिदमित्थमिति निर्देष्टुमशक्यम् । परमं सुखमनिर्देश्यपरमसुखात्मकमिति ज्ञानिनो मन्यन्ते । तत्तादृक् सुखात्मकं भगवद्रूपं कथं नु जानीयां तत्प्रसादमृते । (R.K.)

(2) भगवत्प्रसादादपि किं साकल्येन तज्ज्ञानं भवतीति नचिकेताः पृच्छति । किमु भातीति । किं सम्यगिति शेषः । उत्तरमाह न भाति वेति । सम्यक् न भात्येवेत्यर्थः । (V.T.)

(3) Compared with the supreme nature of God's bliss mentioned here, the bliss of the liberated soul is only an iota of it.

एतदेव भगवद्रूपं परमं सुखम् । ज्ञानिसुखं तु तद्विप्लुण्मात्रम् ।
ब्रह्मादीनां च मुक्तानां सुखं विष्णुसुखस्य तु ।
प्रतिबिम्बस्तु विप्लुट्को विष्णोरेव परं सुखम् ॥
सम्यग् भाति न भातीति जानीयां तत्कथं न्वहम् ।
तत्प्रसादमृते दिव्यमनिर्देश्य परं सुखम् ॥ इति वाराहे ।
(M.B.)

Therefore, it is not the bliss of the liberated that is described here but the supreme bliss of God that is described. The bliss described here is not completely indescribable but not fully describable Its describability to some extent (with the grace of God) is also clear from the remark तदेतदिति मन्यन्ते.

न तत्र सूर्यो भाति न चन्द्रतारकम् ।
नेमा विद्युतो भान्ति कुतोऽयमग्निः ॥
तमेव भान्तमनुभाति सर्वम्
तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

The sun does not light him, nor the moon and stars. The lightnings do not. How can the fire (light him)? All these shine, deriving light from him, the shining one. All this is illuminated by his shining.

'न भाति न भासयते, तमेव भान्तमनु—तद्भानमनुसृत्य, तथा च 'अनुकृतेः तस्य चे'ति । (R.K.)

इति काठकोपनिषदि द्वितीयाध्यायस्य द्वितीया वल्ली

द्वितीयाध्यायस्य तृतीया वल्ली

WORLD AS ASVATTHA TREE

ऊर्ध्वमूलोऽवाक्शाखः एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिन् लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ॥ १ ॥

This fig tree (the world tree) has the Supreme as its ground, those who are below the Supreme as its branches; it is enveloped with the Supreme and it is ever-continuing.

The supreme ground (of this tree) is flawless, has infinite number of attributes, and is immortal. All worlds depend upon this. None can surpass his. This, verily, is that.

Expl. (1) The glory of God is described here as he ground of the entire world. The world is compared o a fig tree. The supreme God is the ground, Lakshmi who is also conveyed by the word urdhva is he root, the other deities below the supreme God are branches. This tree is called Asvattha tree because Asva or the supreme God has enveloped it. It is anātana in the sense it is ever-continuing.

Expl. (1) (i) ऊर्ध्वः सर्वोच्चः भगवान् मूलं वृक्षमूलं भूतलमेव यस्य सः ।

Urdhva means supreme. The supreme God is he ground of the world tree.

(ii) अर्वाक् अर्वाञ्चः अधमाः देवाः शाखाः यस्यासौ अर्वाक्-शाखः । The other deities below the supreme God are the branches of this tree.

(iii) भूमिगतं वृक्षमूलं तु श्रीतत्त्वं ज्ञेयम् । (R.K.)

Sree or Lakshmi is the root of this tree. The word urdhva refers to Lakshmi also.

(2) 'सर्वोच्चो भगवान् विष्णुर्मूलं भूमिवदस्य तु ।
जगदाख्यस्य वृक्षस्य शाखा देवास्ततोऽवमाः ॥
वृक्षमूलं रमादेवी सोऽश्व आशुगतेर्हरिः ।
तद्यासत्वात्तदन्नत्वादश्वत्थोऽय प्रकीर्तितः ॥
प्रवाहतोऽनादिश्च मुख्यतोऽमृतो हरिः ।
मुख्यामृतः स एवैको जगन्नित्यं प्रवाहतः ॥ (M.B.)

(3) (i) आशुगतिमत्वात् अश्वः हरिः तस्मिन् तिष्ठतीति अश्वत्थः ।

(ii) सनातनः– प्रवाहतोऽनादिः । (R.K.)

GOD, THE THUNDERBOLT

यदिदं किञ्च जगत्सर्वं प्राण एजति निस्सृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

The whole world functions by the direction of Prāna (God) and has arisen from him. He is frightening like a raised thunderbolt. Those who know this will become immortal.

Expl. (1) The Origination and functioning of the whole world is due to God who is designated as Prāna. He causes fear like a raised thunderbolt and all obey him.

(2) प्राणे—प्राणाख्ये हरौ स्थितम्, प्राणात् निस्सृतम्, एजति यत्प्रेरणया चेष्टते, वज्रम्— वज्रवत् । (R.K.)

(3) तदाह सूत्रकारः 'कम्पनात्' ।

(4) प्राणाख्ये तु हरौ सर्वमेजत्यस्मात्तु निस्सृतम् ।
वज्रवद्भयदं चैव स्वधर्मस्यातिलङ्घने ॥ (M.B.)

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

Agni burns out of fear from him, the sun heats out of fear from him, Indra, Vayu and the death-god, the fifth, briskly function.

Expl. The glory of God viz., that all others function under his command and are afraid of him, is described here.

इह चेदशकद्बोद्धुं प्राक् शरीरस्य विस्रसः ।
ततः स्वर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ ४ ॥

If one is able to acquire the knowledge (of God) before the fall of the body in this very birth, then, he will be able to obtain the (aprākrita) body in Vaikuntha. (He will attain liberation).

Expl. (1) इह—मनुष्यदेहे, शरीरस्य भौतिकदेहस्य, विस्रसः—विस्रंसनात्, शरीरत्वाय—अप्राकृतचिदानन्दात्मकदेहवत्वाय, कल्पते मुक्तो भवतीति यावत्। (R.K.)

(2) स्वर्गेषु—स्वरूपभूतरमणज्ञानात्मकेषु वैकुण्ठानन्तासन-श्वेतद्वीपेषु, शरीरत्वाय—चिन्मयशरीरत्वाय। (V.T.)

यथादर्शे तथात्मनि यथा स्वप्ने तथा पितृलोके।
यथाप्सु परीव ददृशे तथा गन्धर्वलोके॥
छायातपयोरिव ब्रह्मलोके॥ ५॥

(The God present) In the self (Jiva) is clearly seen (by the sages) as in the mirror, at the world of manes (Pitriloka) he is seen as (the objects) in the dream, at the Gandharvaloka he is seen as (the objects reflected) in the water, at Brahmaloka he is clearly seen as (the objects) placed at the meeting point of the sunlight and shadow (during the day).

Expl. (1) The manner of God's vision in different degrees to different levels of persons is explained here.

(2) आत्मनि—जीवे (R.K.)

परिदृश्यते—सम्यग्दृश्यते (V.T.)

जीवे स्थितस्तु भगवान् दृश्यते ज्ञानदृष्टिभिः।
आदर्शे मुखवत् सम्यङ् न तथा पितृलोकगः॥
ततः किञ्चित् स्पष्टतया गन्धर्वे दृश्यते हरिः।

नात्यातपे नच्छायायां यथैवाहनि दृश्यते ॥
स्पष्टं तथा ब्रह्मलोके दृश्यते पुरुषोत्तमः । इति च । (M.B.)

God is seen very clearly by the sages, and in Brahmaloka. At pitriloka his vision is a little dim. At Gandharvaloka it is slightly clear. These degrees of vision are explained here with appropriate similes.

HIERARCHY OF DEITIES

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ ६ ॥

Knowing the gradation of the senses (the presiding deities of senses) which arise in different ways (or which function in different ways), and knowing their originisation and destruction, the wise will not grieve.

Expl. (1) The knowledge of the gradation of deities is necessary for knowing the supremacy of God. Therefore, that is stressed here.

न केवलं भगवज्ज्ञानमेव मोक्षहेतुः अपितु देवतातारतम्यादि-ज्ञानमपीत्याह । (V.T.)

(2) इन्द्रियाणाम्—इन्द्रियदेवतानाम्, पृथगुत्पद्यमानानाम्—विलक्षणतया उत्पद्यमानानाम्, पृथग्व्यापारोत्पादकानां वा, पृथग्भावम्—अन्योन्यविलक्षणत्वं तारतम्यमिति यावत्, उदयास्तमयौ—उत्पत्तिविनाशौ । (V.T.)

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥
अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
तं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८ ॥

The mind is higher than the senses. The satva or buddhi is higher than mind. Mahat-tatva is higher than buddhi. Avyakta is higher than Mahat. The supreme Purusha is higher than Avyakta. He is all-prevading and without a material body. A man gets liberated and attains immortality by knowing him.

Expl (1) Here the gradation of deities leading to the supremacy of God is explained. By senses etc., their presiding deities should be taken. Between senses and mind, the objects should be understood.

(2) इन्द्रियेभ्यः इत्यनन्तरं 'परा हि अर्थाः अर्थेभ्यश्च' इति ग्राह्यम्, सत्त्वम्—बुद्धिः (V.T.) अलिङ्गः – प्राकृतदेहरहितः (R.K.)

(3) प्रागुक्तस्यैव तारतम्यस्य पुनरिह वचनं तारतम्यज्ञान-पूर्वकं भगवतः सर्वोत्तमत्वज्ञान एव सर्ववाक्यानां महातात्पर्यमिति ज्ञापयितुम् (R K.)

(4) तारतम्यपरिज्ञानपूर्वकं सर्वतो हरेः ।
आधिक्ये सर्ववाक्यानां तात्पर्यं महदिष्यते ॥
इति च (M.B.)

VISION OF GOD

न संदृशे तिष्ठति रूपमस्य
न चक्षुषा पश्यति कश्चिदेनम् ।
हृदा मनीषा मनसाभिक्लृप्तो
य एनं विदुरमृतास्ते भवन्ति ॥ ९ ॥

His original form will not be within the vision of any. None can see him with his eyes (or any other senses). He is understood by the mind assisted by the knowledge and the devotion. Those who know him will attain immortality.

Expl. (1) God is avvakta or invisible by nature. Therefore, he cannot be seen by any. His original form or Mularupa is beyond the vision of all. With his grace one can have his knowledge. This needs Sravana, Manana, etc., and devotion.

(2) i) मूलरूपस्य भगवतः रूपं संदृशे सम्यग्ज्ञानाय न तिष्ठति। अव्यक्तैकस्वभावत्वात्। अचिन्त्यमहिमत्वाच्च। (R.K.)

(ii) अस्य भगवतः मत्स्याद्यवताराातिरिक्तं अन्तर्याम्यादिरूपं संदृशे सम्यग्दर्शनाय न तिष्ठति। अनायासेन दर्शनगोचरो न भवतीत्यर्थः (V.T.)

(?) हृदा—स्नेहेन, स्नेहयुक्तेन, मनीषा—मनीषया श्रवणादिजनितज्ञानेन तत्सहकृतेन मनसा, अभिक्लृप्तः—ध्यातः संदृशे तिष्ठति (V.T.)

(4) प्रदुर्भावानृते विष्णुमिन्द्रियैर्नैव पश्यति ।
प्रादुर्भावानपि यदा ज्ञानदृष्टयैव पश्यति
तदैव मुच्यते योगी न दृष्टैरिन्द्रियैः क्वचित् ॥ (M.B.)

METHODOLOGY OF YOGA

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥ १० ॥

When the five Jnānendriyas together with the mind are withdrawn (from the worldly objects), and the buddhi is also steady, then, this (state of mind, i.e., pratyāhāra and dhāranā) is the highest means (for knowledge)

Expl. Here the importance of Pratyāhāra and Dhāranā are stressed.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

The steadiness of senses (withdrawal of them from the worldly objects and fixing on God) is known as Yoga (dhyāna and samādhi since these are very closely connected with Indriya dhāranā). At this stage, one is concentrated (on God). The Yoga (Concentration) is about creation and destruction (about God as creator, destroyer etc.).

Expl (1) Dhyāna and Samādhi constitute Yoga. But Indriya dhāranā is very essential for these.

Therefore, that is also called Yoga. This Dhyāna, etc. Yoga is about God, with realisation of his glory as creator, destroyer, etc.

(2) धारणामेव ध्यानसमाधिलक्षणयोगमिति मन्यन्ते प्राज्ञाः इति। तयोरनतिभेदं व्यनक्ति। अप्रमत्त इति (R.K.)

(3) भगवतः सकाशात् जगतः प्रभवाप्ययौ प्रति योगः। जगत्प्रभवाप्ययकर्तारं भगवन्तं प्रति योगः कर्तव्य इत्येतत् प्रसिद्धमिति भावः। (V.T.)

GOD IS THE SUPREME BEING

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

He (God) cannot be understood by the speech, the mind, or the eye. How can he be understood through a person other than one who instructs about him (God) as the supreme being.

Expl. (1) Here the importance of right teacher is stressed. A teacher who firmly believes in God as the supreme being is the right teacher. It is only through such a teacher that God could be understood. He cannot be understood through a teacher who himself has no such faith. He cannot also be understood by speech etc. Guruprasada is very important for obtaining the knowledge of God.

(2) (i) अस्ति—अपराधीनतया सर्वोत्तमत्वेन अस्ति इति ब्रुवतः उपदिशतः गुरोः अन्यत्र तथोपदेष्टृगुरुं विना इति यावत्।
(R.K.)

(ii) भगवानस्ति सतोऽधिकत्वादस्ति नामकः इति ब्रुवतः गुरोः, अन्यत्र—अन्येषां भगवदनाधिक्यं जानतां सकाशात् कथं तद्ब्रह्मोपलभ्यते। (V.T.)

अस्तीत्येवोपलब्धव्यः तत्वभावेन चोभयोः।
अस्तीत्येवोपलब्धस्य तत्वभावः प्रसीदति ॥ १३ ॥

With the grace of God who causes the reality of both (Prakriti and Purusha), he (God) has to be understood as supreme being. He will bestow his grace on him who realises him as the supreme being.

Expl. (1) One has to realise that not only God exists but exists as the supreme being. It is he who causes the reality of both Prakriti and Purushas. One can get this knowledge only with the grace of God. He bestows his full grace on those who realise the fact of his being a supreme being.

(2) उभयोः—प्रकृतिपुरुषयोः, तत्वं—प्रामाणिकत्वं प्रकृतिपुरुषभावं वा भावयति सम्पादयतीति तत्वभावः भगवान् तेन तत्प्रसादेनेति यावत् (R.K.)

'Ubhayoh tatvabhava' means he who gives reality to both Prakriti and Purushas. Therefore,

Tatvabhava means God in this context. All owe their existence and reality to God as is stated in द्रव्यं कर्म च कालश्च, etc.

(3) सर्वाधिकतया अस्तित्वादस्ति नामा भगवान् (R.K.)

God is designated as अस्ति because he is the supreme being.

(4) अधिकः सतोऽयं भगवान् सर्वस्मादपि केशवः।
अस्तीति नामकस्तस्मात् ज्ञातव्यः स तथैव च ॥
प्रकृतेः पुरुषाणां च तत्वं भावयति स्फुटम्।
तत्वभावस्ततो विष्णुः तत्प्रसादात्तु तस्य हि ॥
आधिक्यं ज्ञायते सत्तः प्रसादश्च तथाविधः।

THE FINAL RELEASE

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि स्थिताः।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

When all the desires present at the heart (at antahkarana) are released (with the grace of God), then, a mortal becomes immortal (attains liberation) and obtains Brahman.

Expl. हृदि स्थिताः कामाः—अन्तः करणमाश्रिताः कामाः, ब्रह्म समश्नुते—ब्रह्मविषयदर्शनादिभोगान् करोति (V.T.)

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः।
अथ मर्त्योऽमृतो भवति एतावदनुशासनम् ॥ १५ ॥

When all the knots (avidyā, ahamkāra, etc.) at the heart, here (in the human birth), are removed, then, a mortal becomes immortal, (attains liberation). This is the purpose of all teaching.

Expl. (1) हृदयस्य ग्रन्थयः—अविद्याहंकारकर्माणि, इह—मानुषे देहे (R.K.)

(2) एतावदनुशासनम्–एतदर्थमेव सर्ववेदानुशासनं प्रवृत्तम् (V.T.)

शतं चैका च हृदयस्य नाड्यः
तासां मूर्धानमभिनिस्सृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति
विष्वगन्या उत्क्रमणे भवन्ति ॥ १६ ॥

There are a hundred and one arteries of the heart. One of them (Sushumnā) goes upto the top of head. He who goes upward through it (through sushumnā at the time of departing from this body) will attain immortality. The others serve for going in other directions (other lokas).

Expl. शतोत्तरया सुषुम्नाख्यया, विष्वगुत्क्रमणे—लोकान्तर-गमनार्थम् (R.K.)

REALISE THE DISTINCTION BETWEEN GOD AND SOUL

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः।
तं स्वात् शरीरात् प्रवृहेत मुञ्जादिवेषिकां धैर्येण।
तं विद्यात् शुक्रममृतं तं विद्यात् शुक्रममृतम् ॥ १७ ॥

Purusha (God) of the size of a thumb, the inner controller, is always present at the heart of the people. (He is present at the heart of body and also at the heart of Jiva-svarupa). He should be distinguished from the self (the Jiva) who is the body of the God, like distinguishing Ishikā grass from the Munja grass, with a firm mind. He is (God who is thus distinguished) flawless and immortal.

Expl. (1) At the close of this Upanishad, the Upanishad once again stresses the importance of the knowledge of distinction between God and Jiva. God is present at the heart of all at all times. He is not only present at the heart of the body but he is also present in Jivasvarupa heart. One should realise the distinction between himself and the God who is present as inner controller. The word sarīra here refers to Jiva. Jiva is sarīra of God in the sense that he is always under the control of God. The word sarīra is used here to convey jiva to bring out this special relation. The Jiva who is the body of God

in this sense should be distinguished from God. The method of distinguishing is explained with a beautiful simile. Munja is a kind of grass with which a girdle is prepared at the time of upanayana. Ishikā is another kind of grass which is similar to Manja grass. While preparing the Munja girdle, one has to remove the Ishikā grass mixed with it. Similarly, God who is present as inner controller has to be distinguished from Jiva who is his body. It is the knowledge of this distinction that is very essential for liberation. This distinction is clearly brought out by pointing out that two distinguishing characteristics of God viz., Sukra flawless and amrita immortal.

(2) (i) सर्वथा जीवेश्वरभेदज्ञानमेव मोक्षसाधनमिति भावेनाह अङ्गुष्ठमात्र इति। अङ्गुष्ठमात्रः—जीवाङ्गुष्ठमितः देहाङ्गुष्ठमितो वा, जनानां हृदये—जीवस्वरूपहृदये बाह्यहृदये वा

(ii) स्वात्—स्वाख्यात् शरीरात् भगवद्वशत्वादिना शरीररूपात् जीवात्

(iii) कुतोऽयं जीवाद् भेदेन ज्ञेय इत्यतो विरुद्धधर्माधिकरणत्वादिति भावेनोपसंहरति। तं विद्यात् शुक्रमिति (V.T.)

(3) (i) शरीरभूतो विष्णोस्तु जीवस्तद्वशगो यतः।
अधिष्ठितश्च तेनैव विजानीयात् पृथक् ततः ॥
स्वाख्यात् शरीरात् जीवात्तु प्रवहेद् विष्णुमव्ययम् ॥

(ii) देहाङ्गुष्ठमितो देहे जीवाङ्गुष्ठमितो हृदि ।
जीवस्य स तु विज्ञेयो जीवाद् भेदेन मुक्तये ॥
(M.B.)

(5) This verse does not mention the distinction between body and soul. After so much of discussion about God, soul, body, senses, etc., no doubt can remain about the distinction between body and soul. This distinction is not denied by any philosopher excepting the materialist. Therefore, there is no special need to mention it at the conclusion. Therefore, it is the distinction between the God and Jivas that is mentioned here. The distinction between Jiva's body and God is also not mentioned here. No philosopher has ever envisaged the identity between Jiva's body and God. Therefore, denying such identity and mentioning the distinction between Jiva's body and God will be irrelevant here.

Further, Jiva is not angusthamatra. This epithet is always given to God in Upanishads. Therefore, one who is to be distinguished here is not the soul from the body but the God from the soul.

संसारिशरीरिणा अभेदो वादिना केनापि नाङ्गीकृतः । न लोकसिद्धः । न जीवोऽङ्गुष्ठामात्रः । अतो विष्णोर्जीवाद् भेदः उक्तः ।
(M.B.)

(6) Sri Sankara, however, interprets this verse as mentioning the distinction between Antaratman (God or Brahman) and Jiva's body.

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां सम्बन्धिनि हृदये सन्निविष्टः, तं स्वादात्मीयात् शरीरात् प्रवहेत् उद्यच्छेत् निष्कर्षेत् पृथक् कुर्यात् (S.B.)

As already pointed out above, the question of identity between the God the inner controller (antaratma) and Jiva's body Sva Sarīra) is never posed and there is no need to solve it by pointing out the distinction between God and Jiva's body. Therefore, this interpretation does not suit the context. It is also pointed out above that the distinction between soul (Jiva) and body is also not intended here as is clear from the next line तं विद्यात् शुक्रममृतम् It is only God who can be described as शुक्र and अमृत. Moreover, Jiva is neither अंगुष्ठमात्र, nor अन्तरात्मा. Therefore, it is the distinction between God (अन्तरात्मा पुरुष) and Jiva (designated here as शरीर in the sense that he is controlled by God) that is mentioned here. Jiva is designated as शरीर in Upanishads such as 'यस्यात्मा शरीरम्'. This epithet is particularly used to indicate Jiva's dependence on God, even after liberation which is the theme of this Upanishad.

मृत्युप्रोक्तं नाचिकेतोऽथ लब्ध्वा
विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युः
अन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥

Nachiketas obtaining this knowledge and the Yoga method taught by Yama entirely, being free from flaws, attained Brahman and became immortal (attained liberation). Any other person who knows God in this way will attain this.

Expl. (1) The Upanishad concludes with the phalasruti that Nachiketas achieved the objective of his third boon.

(2) योगविधिं—प्रत्याहारादिभगवज्ज्ञानविधिम् ॥

काठकोपनिषत् समाप्ता

इति ईशावास्यतलवकारकाठकोपनिषदाम्
आंग्लभाषानुवादः पाण्डुरङ्गी तमण्णाचार्यसूनु कृष्णाचार्य
विरचितः समाप्तः

॥ ॐ ॥

कुर्वन्नेवेह कर्माणि जिजीविषेत् शतं समाः

—ईशावास्य

अविज्ञातं विजानतां विज्ञातमविजानताम्

—तलवकार

यमेवैष वृणुते तेन लभ्यः

—काठक

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